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NO. 1

# THE MISSIONARY HERALD



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AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS

CONGREGATIONAL HOUSE BOSTON, MASSACHUSETTS



A Kraal on the Busi River, East Africa

(See page 22)

# THE MISSIONARY HERALD

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THE  
MISSIONARY HERALD

CONTAINING

THE PROCEEDINGS OF THE  
American Board of Commissioners  
for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS

For the Year 1904

VOL. C

BEACON PRESS  
BOSTON



THOMAS TODD  
PRINTER





# The Missionary Herald

VOL. C

JANUARY, 1904

No. I

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THIS number of the *Missionary Herald* will reach its readers prior to the collection of the gifts which are to be made at Christmas time for missions at home and abroad. There has been a large call for

**The Christmas Offering  
to Missions**

the boxes which have been offered for use in Christian homes, and probably not less than 70,000 of these boxes will be used. He who gave Himself for all men will, we are persuaded, stand over against this form of his treasury, noting with deepest interest what is given to Him.

THE number of the American Board Almanac of Missions for 1904 is highly commended by all who have seen it. It is even more  
**The Almanac  
of Missions** fully illustrated than previous issues, and it is crowded full of facts of interest to all friends of missions. See the advertisement on another page.

SAD reports follow one another from Macedonia, where there are multitudes of people who need relief at this winter season. See the letters from Messrs. Baird and Bond, among the letters from the European  
**Macedonia** Turkey Mission, on another page. The contributions for this relief work have not been what were anticipated. Messrs. Kidder, Peabody & Co., bankers, Boston, are ready to receive all contributions, and we hope that further aid will be forthcoming which can be forwarded at once for the relief of the sufferers.

WE have previously referred to the interdenominational evangelistic meetings carried on in connection with the Osaka exhibition in Japan. We now have the summary of the results of the special services.  
**Union Evangelistic  
Effort in Japan** Continuous services were conducted for 153 days, the Kumi-ai churches taking responsibility for twenty-eight of them. The total number of meetings held was 1,710. Two thousand four hundred and sixty-six different addresses were made, and in the aggregate there were 245,868 hearers. Opportunity was given to persons who desired to be Christians or to study Christianity to sign a card, giving their names and addresses, and the signatures of 16,221 persons were obtained. Many of these doubtless signed the card thoughtlessly, but even in such cases their addresses may enable the missionaries and Japanese workers to find and cast about them Christian influences.

THERE have been a number of further offers from individuals who desire to follow the example of the orphan girl in giving one week's wages for foreign missions. Still the number of one hundred is not as yet complete. **One Week's Wages** One offer comes from a young woman whose weekly wage is only \$2.50, but she does not see how she can possibly send this amount by the first of January. She, however, makes a pledge to send it before March 1. Such givers as these are greatly prized, for their prayers will certainly follow gifts which cost the donors so much. Shall we not hear of many other givers soon enough to make up the desired one hundred?

It may not be known to our friends that a service of prayer is held each day at the Rooms of the American Board, 708 Congregational House, Boston, at 12.20 o'clock. This service is intended to be brief, seldom **Daily Prayers** exceeding ten minutes, and is attended, as far as is practicable, by all the staff at the Mission Rooms. All friends of missions who can drop into the Rooms for this brief noontide service will be most cordially welcomed.

As we are about to go to press the cable brings report of the dissolution of the parliament of Japan on account of its vote of want of confidence in the ministry, which was passed immediately on the opening of its session. **The Situation in Japan** The Cabinet has been conservative in its action in reference to the relations of Japan to Russia, and has evidently been actuated by a strong desire to avoid conflict of arms over the questions concerning Manchuria and Korea. But the Japanese people are not so patient. They resent the tone which Russia assumes, and it has been known for some time that they were disposed to take a much more warlike attitude than the leaders have taken. This action of the parliament in instant condemnation of the course of the government was as emphatic as it was unprecedented; and followed, as it has been, by dissolution of the parliament, the situation becomes most serious. It may be that by this decision the government will gain time, and the people will be brought to a more conservative view before another parliament can be assembled. On the other hand, it may prove that the popular sentiment will impel the government to a course which will involve a conflict of arms, which would be most deplorable. Let Japan be constantly remembered in the prayers of God's people.

WE have reported already that at the earnest request of the United Society of Christian Endeavor for China, Rev. George W. Hinman, of the Board's mission in Foochow, has been released that he may become general secretary for this Christian Endeavor work in the great Chinese empire. **A Transfer** He has already removed his residence to Shanghai, from which point he can more readily visit the several provinces. He and others are persuaded that there is a large work to be done in China for the advancement of Christianity through the agency of the Christian Endeavor Society.

**Financial** THE following is the statement of receipts of the American Board for November and for three months of the financial year:—

	November, 1902	November, 1903
Donations . . . . .	\$33,563.61	\$26,726.91
Legacies . . . . .	880.41	8,863.48
	<u>\$34,444.02</u>	<u>\$35,590.39</u>
	3 mos., 1902	3 mos., 1903
Donations . . . . .	\$105,600.60	\$95,754.70
Legacies . . . . .	4,267.48	24,095.74
	<u>\$109,868.08</u>	<u>\$119,850.44</u>

Decrease in donations for three months, \$9,845.90; gain in legacies, \$19,828.26; total gain, \$9,982.36.

The statement above is a surprise in two ways: first, at the increase in the legacy account. This is another illustration of the instability of this source of income. There was no anticipation of any such increase in this line, neither is there anything in sight to warrant the hope that this increase will continue. On the other hand, donations from the churches are as much of a disappointment as a surprise. The decrease of nearly \$10,000 from this source in the first quarter of the year is certainly ominous. It will not be serious provided proper efforts are made to increase the gifts in the months before us. In this connection special attention is called to the article on another page covering a Minute adopted by the Prudential Committee in reference to the appropriations for the year 1904. It will be seen that the Committee felt constrained by the state of the treasury to limit actual appropriations to the same sum as that voted last year. But a statement is made as to certain needs which seem to call imperatively for an advance, and the question whether there shall be this advance is referred to the churches upon which the responsibility must rest. Please read carefully the article and consider the statements as to what increased gifts would accomplish in furtherance of the work which the Lord has given his people the privilege of doing. Let it be kept in mind that the first necessity is to supply the funds to meet the regular appropriations, and beyond this there are these calls for means to develop especially the native agency, where abundant fruit might be gathered at a small additional outlay.

THIS is the season of the year when many people are changing their investments and are seeking some safe security, the income of which they may depend upon in future years. Among this number **Conditional Gifts** there are those who, while needing this income during their life time, desire that the principal shall ultimately go to some benevolent or missionary object. This wish can be met in no better way than by adopting the plan of "Conditional Gifts" which has been perfected by the American Board. See a note regarding this matter in the advertising pages, or, better still, write to the Treasurer of the Board, Frank H. Wiggin, who will send a leaflet giving a full statement of the plan.

REV. DR. HENRY A. SCHAUFFLER was one of the first two missionaries sent by the American Board to open its mission in Austria in 1872. Since circumstances compelled his return to the United States, his work in behalf of the Bohemians in Cleveland, O., and in other parts of the United States has been recognized as most efficient and valuable. During the last summer he was permitted to take a vacation, spending it in Europe, and visiting his old field of labor. In the quarterly paper which Dr. Schauffler edits at Cleveland, *The Bible Reader*, specially designed for emigrants from Europe, Dr. Schauffler writes of the glorious scenery which he was permitted to look upon in the vicinity of the Italian lakes, and he adds this testimony concerning what he saw in Austria: "But far surpassing the delight of gazing in rapt wonder on these glories of God's creation was the joy of seeing what great things God had wrought in our former mission field in Austria, where, as a feeble and seemingly helpless little band of despised foreigners, we American missionaries had been opposed by the mighty, relentless power of the Romish priesthood wielding the civil power for our destruction, the missionary work has, by God's grace, gained firm foothold and recognition as a beneficent influence. It has carried the gospel into the most bigotedly Catholic parts; it is doing a most successful work in the gay and wicked capital city of the empire, Vienna; and in Prague, the capital of Bohemia, there are four of our free churches, with a membership of 554, who enjoy large liberty. Whereas once we were forbidden to hold any religious meeting whatsoever, now our American mission rejoices over eighteen churches planted in centers of influence, with 1,414 members, whose numbers are constantly growing. Small wonder that the writer has returned to his work in this land with new courage and good cheer. What God has wrought in Austria in the face of foes seemingly all-powerful, he is able to do in this favored land, however great and difficult the task may seem to be, and however formidable the obstacles."

PASUMALAI COLLEGE, the collegiate institution for the training of Christian leaders in our Madura Mission, India, as well as for a large part of southern India, has had one of the most prosperous years in its history. The college is located upon a large tract of land of its own, about three miles from the city of Madura. A Christian community has there grown up about the college, and the location is ideal for a boarding, high, and collegiate school for the boys and young men of the mission. The purpose of the college, however, is to reach Hindu young men also, and bring them into contact with Christian thought and ideas. Experience hitherto has revealed the fact that these will not go in large numbers so far out of the city. A Hindu college has opened in the city and naturally attracts to itself most of the non-Christian students of collegiate grade. In view of this fact, and for other reasons also, the mission has come to the decision, with practical unanimity, that the collegiate part of the institution should be removed to the city of Madura in order to do its legitimate and best work. The feeling is so strong in this direction that they have decided to open the college in January in the Madura High School

Appeal for  
Pasumalai College

building. This removal of the collegiate department to the city has met the approval of the Prudential Committee, after careful consideration of the questions involved, in view of the opportunity it offers for a most important enlargement of the educational work of the mission. The Prudential Committee also voted that the needs of the college for \$10,000, to procure at once a suitable site in the city and erect thereon at least one building, be presented in the *Missionary Herald*, with the hope that some one especially interested in Christian education in India may respond.

THE feeling of suspicion which exists throughout most sections of Turkey is illustrated by a sensation recently caused at Van after the arrival of a windmill, which had been ordered to furnish needed power at that station. The officials, it is reported, seemed to smell a whole battery of artillery in those dreadful boxes, which contained the very innocent machinery needed for raising water or grinding corn. One cannot help thinking of Don Quixote and the windmill when he reads of the panic that these boxes caused among the officials at Van.

AN influential political paper in the north of Spain recently reported an interview with a monarchical member of the Cortes upon his opinion of the Protestant movement based upon his personal observations. He reported as follows:—

**A Spaniard's Estimate of Protestants**

"The influence of those missions has been declared at times to be political. This is a great mistake. Those who really know them can see clearly enough that their labor is one exclusively of religious propaganda. I have seen them in many places, and I can affirm that they do not ever mix themselves up in political questions, either national or local. They have followers because our clergy are inferior to theirs, and because both the pastors and evangelists and their wives devote themselves actively and intelligently to the teaching of the people, and with kindly hearts and ways are always ready to do what they can for the poor. It is lamentable to see the difference between the schools of the Protestants and the Catholic schools. "Go into any of the villages where there is a Protestant center and you will notice how inevitably the country people who join the Protestant ranks acquire a certain degree of culture. I have attended their meetings for worship and have acquainted myself with their schools, and I have noticed their excellent manners and their intelligence. "If they are insulted on the streets they let it pass. If persons implore their help or advice it is given in a kindly way, without asking whether they are Protestants or Catholics."

THE officers of the American Board and of the Woman's Boards, including also the District Secretaries from New York, Chicago, and San Francisco, have just held a conference with members of the Coöperating Committees, chiefly those from New England, for the purpose of unifying the work and planning for its advancement. The conference began on December 9 and continued for three days, and proved most valuable to all who participated; and it is believed that good results will follow in the prosecution of foreign missionary work.

**A Conference**

WE regret to learn of the death on November 17, at Atlanta, Ga., of Mrs. Mary E. K. Howland, wife of Rev. Samuel W. Howland, D.D., who for nearly a quarter of a century was a member of the Ceylon Mission of the American Board. Her maiden name was Richardson. She was born in New York City, and was connected with the Collegiate Reformed Church of that city. After teaching for several years in an industrial school in New York, she was

married to Mr. Howland on April 29, 1873, and the next month they sailed for Ceylon. After five years of service a "touch of the sun" made her ever afterwards sensitive to the heat of the tropics. A visit was made to the United States in 1885, and during their furlough Dr. and Mrs. Howland visited a great number of churches from Maine to Nebraska. On returning to Ceylon she had charge of the Oodooville Boarding School, after Miss Agnew's health failed, and at another time had charge of the Uduppity Girls' School. But her special delight was in work in the villages, spending days and even weeks in a tent with her band of devoted Bible-women, whom she inspired by her words and example. When Dr.

Howland was called to the presidency of Jaffna College, Mrs. Howland took the daily Bible lessons with two classes, having eighty students. But she did not cease her village work, and cared for numerous village schools. Her services were constant and most devoted. Failure of health again necessitated a visit to America, and though apparently fully restored, it was found on her return to Ceylon that it was impossible for her to endure the heat of that climate. So a final giving up of the foreign work was necessary. This was a great grief to her as well as to her husband. On their return to America they labored together in a mission of the Collegiate Reformed Church in New York City, and afterwards were engaged for three years in the work of the American Missionary Association at Talladega, Ala., where her services were most valuable. During last autumn Dr. Howland accepted a professorship of theology in the theological seminary at Atlanta, and Mrs. Howland accompanied him there with eager anticipations as to the work to be done in that region. But after two months of weakness and suffering she peacefully fell asleep in Christ. Her loss will be mourned by a multitude of friends in this country and by hundreds of Ceylonese, whom she loved as she did her own life.



MRS. MARY E. K. HOWLAND



TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1902-1903.

MISSIONS.	MISSIONARIES.					NATIVE LABORERS.					CHURCH STATISTICS.					EDUCATIONAL STATISTICS.																
	When established.	Stations.	Outstations.	Ordained.	Physicians and men not or- dained.	Single women.	Wives.	Total missionaries.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession.	Adherents.	Average attendance.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruc- tion.	Total native contributions				
W. Cent. Africa.	1886	4	14	7	1	9	7	24	..	14	22	10	46	20	4	121	85	1,750	1,027	..	..	1,440	1	12	..	..	17	2,04	2,216	59		
E. Cent. Africa.	1893	3	9	2	3	1	5	11	..	..	..	10	13	20	1	22	389	1,030	1,030	3	3	1,440	..	..	..	..	12	2,04	2,216	59		
Zulu	1895	11	20	10	3	9	10	31	10	19	88	414	531	141	23	4,208	389	15,600	11,858	23	1,717	..	..	12	3	316	3,065	3,413	7,693			
Europe'n Turkey.	1859	4	55	11	..	7	9	27	15	15	50	15	95	..	16	1,402	131	3,658	3,277	56	2,719	1	5	3	175	..	22	559	839	6,062		
Western Turkey.	1819	7	103	19	3	31	22	75	32	42	279	23	376	124	43	4,427	212	16,202	13,004	122	9,917	1	6	15	1,206	133	5,431	7,370	66,652			
Central Turkey.	1847	2	47	7	1	14	6	28	22	37	201	6	256	62	33	6,453	423	20,263	14,617	64	12,321	1	12	13	711	138	6,052	7,962	17,659			
Eastern Turkey	1850	5	107	10	3	17	12	42	15	29	206	24	276	79	44	2,559	236	12,053	10,478	81	7,659	1	10	10	435	112	5,828	6,845	8,656			
Marathi	1813	8	142	13	2	15	13	41	32	28	363	160	383	142	58	6,163	675	14,327	..	127	10,050	1	27	17	2,233	161	4,694	9,210	2,858			
Madura	1813	1	1	335	14	12	3	35	137	346	87	609	315	38	18	5,109	345	17,166	10,255	88	7,941	1	28	7	592	101	5,186	8,148	6,216			
Ceylon	1816	6	31	4	..	4	4	12	14	21	326	34	395	43	18	2,692	65	3,495	2,246	..	3,366	1	2	5	363	132	10,305	10,992	7,734			
Foochow	1847	5	96	8	3	15	10	36	10	64	110	68	252	131	19	2,650	351	7,000	3,813	77	2,185	2	20	10	339	104	2,076	2,618	6,122			
South China	1853	2	28	2	..	2	4	2	4	25	13	7	46	28	4	1,504	553	1,920	1,500	4	230	..	..	8	11	315	339	5,324	1			
North China	1854	7	50	16	4	12	19	51	4	38	22	24	88	55	8	2,050	259	3,000	2,000	1	30	1	9	8	18	118	542	1,162	1			
Shanghai	1852	2	1	1	..	1	1	1	1	1	1	1	1	1	1	134	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Japan*	1860	12	102	25	..	23	22	70	48	37	..	24	109	216	76	10,693	816	15,000	8,000	..	4,728	1	16	7	869	3	115	1,041	21,365	565		
Philippines	1903	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Micronesia	1852	4	63	10	..	7	8	25	22	58	62	24	166	180	57	6,603	1,007	17,250	2,790	14	3,628	..	..	9	149	108	3,913	4,142	6,371	..		
Mexico	1872	5	31	6	..	5	6	17	5	8	11	1	23	74	21	1,103	105	2,561	1,127	20	1,190	1	7	3	196	4	103	494	6,852	1		
Spain	1872	1	16	1	..	3	..	4	4	3	15	3	24	17	8	351	40	1,495	475	23	791	..	..	..	..	..	..	..	..	..	..	
Austria	1872	1	44	2	..	..	2	4	14	5	..	..	19	..	18	1,414	213	4,670	2,480	..	331	..	..	..	..	..	..	..	..	..	..	..
Totals	..	101	1,203	169	22	183	170	544	275	591	2,112	941	3,010	1,665	535	59,585	5,902	138,806	88,457	762	70,243	14	166	114	8,183	1,240	51,140	66,410	8,178,765	..		

1 Of whom 12 are physicians.

2 Of whom 10 are physicians.

3 Of whom 2 are physicians.

4 These are figures of Kumi-ai churches with which the American Board cooperates.

5 Of which 36 are self-supporting.

## THE APPROPRIATIONS FOR 1904. A RESPONSE CALLED FOR

FOR several weeks the Prudential Committee has devoted much time at its sessions to the consideration of the estimates received from the several missions for the carrying on of their work and in deciding as to the appropriations that should be made. A subcommittee had gone carefully over the details of these estimates, after which the full Committee, at its session on November 24, adopted the following Minute, which is here printed that the churches may understand the situation. The Committee can appropriate only what it receives, and it now asks the churches as to their will in the matter of meeting these needs of the missions. The Minute will show on what basis the Committee felt constrained, though most reluctantly, to make its decision as to the appropriations for 1904. The list is appended of the items, amounting to \$28,020, which the Minute refers to, but which could not be granted without exceeding the limit of appropriations of last year. These the Committee desired to grant, but did not feel warranted in so doing without first hearing from the churches.

It should be remembered by our friends that important as these items are they are second to the appropriations already made, and that it will not serve the cause to withhold or reduce gifts to the general treasury in order to meet these requests. But there are resources enough in the hands of Christians in our land, not only to maintain the regular offerings, but also to meet these further and pressing calls from our mission fields where the ripening harvest cries out for more reapers. Shall there not be an early response to the suggestion for an advance in contributions to cover these requests?

### MINUTE OF THE PRUDENTIAL COMMITTEE ADOPTED NOVEMBER 24, 1903

The Prudential Committee finds that the estimates received from the missions for the year 1904 call for \$140,000 more than the appropriations for the previous year. The best interests of the work demand such an increase, both for the needed reinforcement of the missionaries and the development of the native agency.

But while our present financial outlook does not warrant an advance like this, there are certain items in these estimates, amounting to \$28,020 in excess of the amount appropriated last year, which the Committee deem well-nigh imperative, and which, if granted, will save from disastrous losses otherwise inevitable. Deeply impressed by these urgent needs, the Committee states them clearly to the churches, upon which must rest the responsibility as to whether the special work referred to shall be abandoned for lack of this added amount of \$28,020. Until some decisive answer is received from the churches or individuals as to their purpose to meet these needs, the Committee does not feel warranted in increasing the appropriations



above those of the previous year; but the Committee is encouraged to hope that a generous response will be made to this statement. The response should be made quickly, that serious results may be averted and our missionary service made much more effective.

The items which make up the amount of \$28,020 are here presented:—

#### In Africa

1. In the Zulu Mission \$375 are asked for by the mission to multiply the number of students in the theological school and thus to meet the rapidly increasing demand for educated preachers. The native churches are ready to provide the entire support of these preachers as soon as they are ready for work.

2. In the East African Mission, if \$1,000 could be added it would put four additional Zulu preachers in the field and erect a building indispensable to the work.

3. If the West Central African Mission could receive \$925 more the volume of work could be doubled.

#### In Turkey

4. Nine hundred and fifty dollars are imperatively needed this year, in addition to what has been hitherto given, to keep the work in the European Turkey Mission, which is now in such political turmoil and upheaval, from staggering under the burden that it bears. This is needed to keep up the schools, to continue the publication of the *Zornitza*, the only Christian periodical published in the Bulgarian language, and to hold the Christian congregations in a position to do aggressive work.

5. With \$1,500 more, the native agency in the Western Turkey Mission could be greatly increased in number and efficiency; and with \$2,700 more, a fair supply of Christian literature furnished to the churches and the native preachers in all Asiatic Turkey.

6. Four hundred and forty dollars more in the Central Turkey Mission would set the Home Missionary Society on its feet and open the way gradually to relieve the Board of all financial responsibility, and to pass the churches of the mission over to the care of this society.

7. One thousand and fifty dollars in addition are needed in the Eastern Turkey Mission, to provide for the work among the 3,000 orphans who are now graduating and going out as teachers and evangelistic workers, and to keep the more than five thousand pupils in the mission in school.

#### In India and Ceylon

8. Five thousand one hundred and forty-six dollars are imperatively needed in the Marathi Mission in addition, to continue the publication of the *Dnyanodaya*, the oldest Christian paper in India, and to keep over fifty village schools from being disbanded, over thirty congregations from being scattered, and to prevent the necessity of cutting off entirely the work for the Katkaris, the wild race south of Bombay among which work has opened so auspiciously.

9. Five hundred and fifty-six dollars are imperatively demanded in the Madura Mission to provide preachers and teachers for some twenty-five congregations which otherwise must be left without the help that they are seeking in their readiness to turn from Hinduism to Christianity.

10. Four hundred and eighty dollars are demanded for 1904 for the Ceylon Mission to lift the 130 village schools into a position of higher efficiency. This is only about \$3.50 for each school, and is imperatively needed to enable these schools to compete with the Hindus.

#### **In China**

11. The Foochow Mission needs \$2,000 more to keep its work from going backward and to relieve the missionaries from undue drafts on their salaries to save the work.

12. An addition of \$1,000 would quite double the work of the South China Mission.

13. An addition of \$3,000 would barely enable the North China Mission to hold what has been gained and make some advance in reestablishing what was lost in 1900.

14. The Shansi Mission needs \$1,000 more than last year to put native preachers at work and open the schools, and so begin to regain its terrible losses.

#### **In Japan**

15. Two thousand six hundred and eighty dollars given at once would, in the judgment of our missionaries in Japan, increase by seventy-five per cent the efficiency of the work of the mission. It would put many preachers into places that are seeking for the Christian preacher, and who may cease to seek before the year is over, if they are allowed to seek in vain. This sum would supply Christian instruction in not less than twenty-five centers which otherwise must remain without it.

#### **In Micronesia**

16. In Micronesia \$500 more are needed to provide for the support of native preachers.

#### **In Mexico**

17. The training school of the mission at Guadalajara has been successful beyond expectation. The mission imperatively requires \$960 to enlarge the school facilities at Guadalajara to accommodate the pupils who come and who are preparing themselves for Christian work, as well as to provide preachers for several of the stations where there are none today, but where there are congregations waiting to hear the gospel.

#### **In Spain**

18. Spain has been passing through a political crisis, and the hearts of the people are turning more and more toward a liberal Christianity. One entire station, Bilbao, under the appropriation of last year had nothing for its support. Eleven hundred and forty dollars are at once demanded to keep up the work of that station, as well as to strengthen the work at several other points.

#### **In Austria**

19. Six hundred and eighteen dollars additional are asked for Austria, where the work is enlarging by leaps and bounds. This is imperatively demanded to supplement the cost to the people in providing enlarged facilities for the increasing congregations in different parts of the country and to furnish preachers in three or four different places.



HOSPITAL, AND PATIENTS WAITING

## THE AZARIAH SMITH MEMORIAL HOSPITAL AT AINTAB

BY DR. F. D. SHEPARD

OUR hospital at Aintab is the only one in an area twice as large as New England, and we draw patients from all that area and occasionally from beyond. The German Mission in Oorfa has a missionary physician and a dispensary. Aleppo has an English medical missionary and dispensary and some well-qualified native physicians. But Aleppo is a city of 250,000 inhabitants, and we get a good many cases from there. We reach Turks, Koords, Arabs, Jews, and Greeks, although the majority of our patients are Armenians; and we reach all classes from the wealthy pasha to the beggar.

The work is highly appreciated by all thoughtful people of the region. When I was about to leave for a year's vacation after eleven years of service, representatives from the Moslem, Jewish, and Christian communities of Aintab waited upon me and presented a silver coffee set as a token of their appreciation of my services; and upon my return, a year later, a concourse of more than a thousand people came out to welcome me. The city council, military commander, a representative of the governor, and the leading men of the Christian communities were of the number. This kind of influence helps us in many ways. I will cite a single instance:—

Many years ago I performed, what was then unheard of in this region, a successful operation for abscess of the liver upon the son of a rough and wicked Turk living four days' journey away. Years afterward our preacher in the place was being stoned to death by a mob when this Turk happened along and rescued him. The enemies of the preacher appealed to the governor of the place, who sent word to the Turk to hand the preacher over to his persecutors. He sent back the reply that the man was his guest, a friend of his friend, Dr. Shepard; that he had ten sons and serving men all well armed, and if anybody thought they could take his guest, let them come and try it.



MISS TROWBRIDGE AND GROUP OF PATIENTS IN SURGICAL WARD

It goes without saying that our real work is the saving of men by bringing them to Christ; this the hospital work enables us to do in many cases where it would otherwise be impossible, and indirectly helps on all other branches of our mission work.

We are, of course, in need of funds. Thirty-two beds will accommodate only one-half our surgical cases, and we ought to have twenty beds for medical cases. And if some wealthy man would give us \$100,000 as an endowment for a medical school he would be putting the money where it would do a great work for humanity. One hundred dollars a year will endow a free bed. Taking all the departments of the work together we find that we have had during the year a grand total of 38,801 calls upon our attention, not including the work of dispensers in putting up prescriptions. Our present hospital building is wholly inadequate to this great amount of work.



OPERATING ROOM, AINTAB HOSPITAL

This is a Christian hospital. Dr. Caroline F. Hamilton in her report says: "In looking back over the year, while we have much to thank God for, we praise him most for what he has wrought in the hearts and lives of many of our patients. Beginning with January 11 there has been a quiet work of the Holy Spirit, resulting in definite con-

versions. The interest has been strongest among the young men. Some of the conversions have been striking."

### MRS. M. CLARISSA BREWSTER BINGHAM

BY REV. ORRAMEL H. GULICK, HONOLULU

THIS lady, so long and widely known in the circle of churches that support the American Board's work, and whose name is forever linked with that of her husband, Rev. Dr. Hiram Bingham, as one of the heroic spirits who have spent their lives for the heathen of Micronesia, was a descendant of Elder Brewster, one of the Puritans who came to New England in the *Mayflower* in 1620.

She was born in Northampton, Mass., October 19, 1834, and received a part of her education at Williston Seminary. She was married to Rev. Hiram Bingham November 18, 1856, and sailed for Hawaii and Micronesia, in the first *Morning Star*, from Boston December 2, 1856.

This beautiful vessel, freighted with the hopes and prayers of her owners, the tens of thousands of Sunday school children, brought Mrs. Bingham and her husband safely to Honolulu April 24, 1857, and landed them at Ponape September 23, 1857, and thence took them, November 19, 1857, to Apaiang, of the Gilbert Islands, where they were to commence a new mission among the darkest and least clad savages ever seen among the tribes of men. Very few of our readers can form any conception of the degradation of the people, of the utter physical desolation of a home on the sun-scorched, sandy beach of an island where there is neither hill nor valley, neither mountain nor plain, spring of water or running stream; where the lofty cocoanut palm and the scraggy pandanus constituted about the sum of the trees that the narrow strip of sand sustained. It was a land that possessed no quadruped bigger than a rat, and scarcely any birds other than the forlorn sea gulls, and whose flora was the most limited of any portion of the earth other than the frozen polar regions.



MRS. M. CLARISSA B. BINGHAM

Here the officers and men of the missionary vessel erected upon the burning sands, from lumber on the *Morning Star*, and originally brought from the forests of Oregon, a little one-story cottage, not larger than the stable or carriage house of most American farmers. Here, not many furlongs from a village of the darkest savages that earth has produced, this devoted young missionary and her heroic husband joyfully took up their abode. With courageous heart, even if with tearful eyes, they saw the messenger of the gospel peace, the beautiful *Morning Star*, sail out of the lagoon, soon to fade for a year from sight and touch. For the love of God and the love of men and women, downtrodden, degraded, for whom Christ lived and died, this young, refined, and devoted woman was ready to give her life and her service. Such a sacrifice not one in a thousand of our Christian brothers and sisters would think of making, and not one in a hundred thousand has ever made.

For seven years this little home was the center of missionary work for the Gilbert Islands, when the loss of health on the part of Mr. Bingham brought this couple to recuperate under the balmy breezes of Hawaii. Going to New England in 1865, they were privileged to return again to the Pacific in 1866 in the second *Morning Star*, Mr. Bingham being in command of the vessel. Together the missionary captain and his wife visited the mission to the Marquesas Islands and also made the circuit of Micronesia, returning to Honolulu in 1868. The state of Mr. Bingham's health led them at this time to take up their residence in Honolulu, where he could continue his labor in the translation of the Bible. An attempt to remain in the Gilbert Islands in 1873-74 brought Mr. Bingham to death's door, from which but for his wife's ability as a nurse he would not have returned.

For the past twenty-seven years the couple have resided in Honolulu. Here Dr. Bingham completed the translation of the Bible into the Gilbertese language, Mrs. Bingham being in this, as in all his work, his constant and efficient helper. In addition Mrs. Bingham has translated and prepared all the school text-books for the people of the Gilbert Islands; namely, geographies, a smaller and larger form; an arithmetic; a reader, Old Testament stories; and a Daily Bible Reader, all in the Gilbertese language.

Mrs. Bingham kept herself fully informed in regard to the progress of the Christian missions in every part of the world, and perhaps no lady could be found more thoroughly conversant with the personal career of the hundreds of missionaries of the American Board. For the past eight years she has suffered from the steady advance of *paralysis agitans*, which at length forbade any use of her hands and rendered it difficult for her to articulate distinctly. During the last months of her life she was confined to her bed and suffered from great weakness of body. Her release came on the 17th day of November, which day exactly completed forty-seven years of her married life.

Mrs. Bingham was of a sensitive and affectionate nature, and one who made lasting friendships. She was greatly beloved for her personal character and devotion by all who knew her. She shines among those missionaries who by their life and loving services are causing the desert places of the earth to blossom like the rose.

## THE HON. KENKICHI KATAOKA, OF JAPAN

IT is with deep regret that we learn of the death, in Japan, on October 31, of the president of the Doshisha, the Hon. Kenkichi Kataoka. This is the second time that the Doshisha has mourned the loss by death of a president, Dr. Neesima, the first president, having died January 23, 1890. Mr. Kataoka was inaugurated in the Doshisha only a year and a half ago. He has been ill for several months, and hopes had been entertained of his recovery; but these hopes were doomed to disappointment.

Mr. Kataoka was a man of many remarkable qualities. He was known not only in connection with the Doshisha, but throughout all Japan. He was honored by the whole country, and was as well known as a Christian as he was as a statesman. He was a member of the first parliament of Japan, and in later years has been the president of that body; an office which he did not desire, but which was literally thrust upon him by his political supporters. It will be remembered that when his name was brought forward for the Speakership there were those who urged him to resign his connection with the Christian church, inasmuch as that relationship might imperil his election. His prompt reply was that he would choose rather to be an elder in the church than the Speaker of the House of Parliament. While holding the latter office he maintained a weekly Christian service in his official residence, inviting his associates to attend, and calling in preachers, foreign and native, to make addresses on Christian themes.

In accepting the office of president of the Doshisha it was understood that he could not give his whole time to the institution, but it was hoped that some portion of each month might be devoted to this work. While unable to do as much as was desired, his name and influence have been powerful in support of the institution. It had been his desire sometime to withdraw from political life, and to give his time more entirely to educational and Christian work, but he yielded to representations as to the value of his services in the Imperial Diet, and labored in parliament and in the Doshisha to the extent of his strength until prostrated by an incurable disease.

Let Japan, and the Doshisha especially, be remembered in the prayers of Christians in view of the great loss sustained in the death of this noble Christian statesman and educator.



HON. K. KATAOKA



## AFRICAN WOMEN IN CONFERENCE

It is the well-nigh universal fact in mission lands that while women are more susceptible to Christian truth than are the men, it is difficult to lead them into organized and aggressive Christian work. They are held down by native customs and are made to serve in menial ways, so that they are slow to take the lead in any active form of Christian service. It is a great stride forward when, in any mission, the women move to the front, independently and in Christian lines. Recent letters from our West African Mission bring great cheer because of the accounts given of the founding among the natives of a Woman's Conference. The movement is so striking that we epitomize here the reports received from Bailundu and Chisamba.

This Woman's Conference is to be held annually, its first session being in August last. It is composed of native Christians only. Some of the lady missionaries were present, but it was conducted by the natives themselves, most of whom had traveled long distances on foot to reach the place of meeting at Ocilonda. As they must carry their babies and all bedding and supplies of food, the journeys involved quite a little caravan. What was very noticeable, as showing the great change in the estimate and the treatment of women, was the fact that their husbands assisted their preparations in every possible way, undertook the care of the older children during their absence, and the labor in the fields, which has always been woman's work.

From Bailundu five delegates were sent, and they were away for a month. They returned delighted with all they had heard and seen, and on the Sunday morning following it was announced in church that a meeting would be held in the afternoon to hear their report. The church was well filled with men and women. The delegates were brimful of enthusiasm, and quite forgot themselves in their subject, so that a missionary writes:—

"It took our breath away to hear them talk so well. Each one in turn stood up and, without the least apparent embarrassment, made her report in a quiet, modest, dignified manner. The whole was interesting from beginning to end, and they held the audience. Even the babies seemed unusually quiet.

"The first speaker, Nakandele, told of their journey, their reception at Sakanjimba and the work there, making special mention of the converted witch doctor and her husband. The next told the story of that woman's conversion in full. The third gave the experience of another convert. The fourth reported the conference, and she did it well." (The discussions were upon all topics relating to the Christian life, the care of their homes, and the training of children.) "The fifth speaker told of their visit at Chisamba and Ciyuka, of the work there, and of the chief, Kanjundu, whose conversion she related in his own words, as he gave it to them."

This chief welcomed the visitors with overflowing hospitality, and constrained them to stay two days. His life is a striking proof of the power of the gospel to change the heart. He has a church and schoolhouse built at his own cost, a neat home of his own, public prayers morning and evening, is a daily student of the Bible, and a leader of his people in all right ways. To a missionary remarking upon the order and comfort of his surroundings, he answered that it was not his doing; it was of the Lord.



## DEPARTMENT FOR YOUNG PEOPLE

MORE attention than hitherto in the history of the Christian church is being directed to the young people of the churches as an important factor in organized religious work. Since it is our purpose in this department of the *Missionary Herald* to report movements and communicate information regarding advance steps, mention is made here of two recent notable addresses by eminent leaders of religious forces.

The first is a discussion of "The Sunday School Offering," by Samuel B. Capen. Since this monograph will be printed in full for the benefit of superintendents, teachers, and all friends of Sunday schools, it has only seemed necessary to print on another page the resolutions adopted at the close of the address by the prominent organization before which it was read. It is doubtful if any statement on this important subject, so clear and convincing, has been given hitherto to the public.

The second address was delivered by Rev. John F. Goucher, D.D., president of the Woman's College of Baltimore, before the missionary convention of the Methodist Episcopal Church, held in Philadelphia October 14-16, 1903. The paper bears the title, "Young People and the World's Evangelization." It presents the history, present scope, and importance of young people's missionary movements, and indicates how the future development of the abounding resources of young people may be encouraged in order to fortify the church of Christ at home and in foreign lands. This address is being printed in full. It will be ready for distribution shortly by the Department for Young People.

The organization of mission study classes still proceeds with many encouraging results. Another article appearing elsewhere in this issue emphasizes the value of the mid-winter missionary campaign. The months to come afford the best opportunity yet presented churches and young people's societies for organizing classes for the study of "Princely Men in the Heavenly Kingdom." The supplement entitled "Congregational Missions in the Heavenly Kingdom" is now in wide circulation.

The sale of the Forward Mission Study Reference Library No. 1, containing seven volumes on missions in China, has proceeded rapidly. At least forty-one sets have gone to Congregational young people's societies in the two months since it was ready for distribution. Delay in securing a new edition of "Robert Morrison" from England has caused some trouble in filling orders. Since the sheets are now in this country, further delay in delivering this book will be short. The Young People's Missionary Movement has substituted for "Chinese Heroes," by Headland, the book entitled, "Two Heroes of Cathay," by Miss Miner. This change fully maintains the strength of the collection.

### Midwinter Missionary Campaign

The winter months present the golden opportunity to young people's societies for mission study. Long evenings and bright missionary biography or story may be made to serve splendidly in developing resourceful leaders for missionary endeavor. Committees whose members are alert to take advantage of favorable seasons for pressing their claims may well consider the following suggestions. —

1. Many young people who could not be organized in October or November can now be associated in study for the first time. For such the text-book entitled, "Princely Men in the Heavenly Kingdom," should undoubtedly receive first consideration, since by using this book classes will fall in line with hundreds of other classes in many denominations, securing unity and progression in future years.

2. The October and November issues of the *Missionary Herald*, containing in the Young People's Department several articles on the organization of mission study, will be sent to any who desire them, along with full printed suggestions to leaders and committees.

3. Classes that have completed a course of study in the fall months will now be most ready to continue by reorganizing for another series of lessons on a new subject.

4. Two courses may well be considered: first, "The Price of Africa," a biographical course on Africa; and second, "Rex Christus," a study of China as a missionary field.



#### A Worthy Example of Mission Study Organization

The personal letter printed below was addressed to the Department for Young People and Education by a missionary leader in Winchester, Mass. The communication illustrates the workings of the best methods of promoting intelligent interest in missions. The influence of the training institutes and summer schools is so potent that young people's societies are urged to give consideration even at this early date to the matter of representation at similar conferences to be held during the summer of 1904.

MY DEAR MR. HICKS:

Well, the rally is over and the class organized at last with sixteen members. The Endeavor meeting was given up to the rally, and after a

stirring missionary song service Miss Daisy McLellan, of the Highland Chapel, who has been at Silver Bay two seasons and who herself conducted a Home Mission Study Class last year, gave a short talk on the Silver Bay ideals for mission study. Then Mr. Adriance, who was with me at Melrose part of the time, gave a very good report of that conference. I followed with the purposes of our class and the detailed information concerning it. Then the organization was effected, five besides those already promised enrolling, making sixteen. Eight are men, of whom one is the minister, one a doctor of medicine, two graduates of Boston Tech, one Dartmouth, and one Williams man; and of the young ladies one is graduated from Smith and has taught in the girls' school at Beirut for three years, another is a Mt. Holyoke girl teaching in our high school, and another is a very extensive and intelligent traveler who has visited and studied many of the mission stations in Europe and Asia Minor. I think we have no reason to be ashamed of the *personnel* of the class. We have our first meeting this coming Friday night, and then the test will come.

A young minister has offered us the use of his missionary library and offered his service for any papers we might want or information he could get, though he couldn't join the class. He was a personal friend and classmate of Pitkin. Our Sunday school librarian has turned over eight volumes on Chinese missions and will buy the others needed. A shelf is to be put up at the door of the Endeavor room for that collection.

This is our start. We thoroughly realize that it is God's work and that it is in his hands, and we hope and pray that it is but the beginning of a more efficient missionary spirit in our church.

Yours sincerely,

ASA M. PARKER.

WINCHESTER, MASS.

## THE VALUE AND USE OF THE GRAPHIC PRESENTATION OF FACTS

BY THOMAS McE. VICKERS, MISSIONARY SUPERINTENDENT NEW YORK  
CHRISTIAN ENDEAVOR UNION

THE value of illustration as an aid to the illumination of ideas sought to be presented has doubtless been realized by both speaker and writer of every time. This is more especially true of the speaker than of the writer, as he depends even more than the other upon the attractiveness of his manner of presentation of facts. The speaker, too, has a distinct advantage, in that he can use not only anecdote and kindred means of illustration, but can also bring to his aid an appeal to the eye. This method of pointing truths finds its highest example in the talks of our Saviour with his disciples. Walking in the fields and pointing to the flowers, he said, "Solomon in all his glory was not arrayed like one of these"; or looking to the more distant fields of grain, "Lift up your eyes . . . the fields are white already to the harvest."

Today a popular method of addressing children is with the aid of an object lesson. By it some grain of truth can be instilled into the childish mind in spite of its tendency to see merely the objects shown and not to read the intended lesson. Any one, however, who has watched an audience composed of both children and older persons will bear evidence that those things which catch and hold the juvenile mind reach among the older ones a hearing perhaps more attentive, and surely more quick to catch the underlying teachings.

The facts and teachings which go in through the eye more readily take a firm hold of the mind than those which go in by way of the ear, and it is in this that the value lies of charts and diagrams for the graphic presentation of facts and statistics.

While there is scarcely any limit to the variety of subjects which may be aptly presented graphically, those

which have to do with the comparison of figures and statistics lend themselves most readily to this means of presentation, and the figures which slip from our minds with such agility can be clinched in them irrevocably. This is true, not only because the eye grasps the situation more quickly and surely than the ear, but because in the verbal recitation of statistics the mind is loaded down with ranks and files of figures to the extent that when the last is heard the first is forgotten, whereas by the graphic method the eye catches the whole story at once intelligently, because in comparison with known quantities. If at the same time the figures in the case are shown, these become associated with the proportions in such a way as to make them readily grasped and retained, and the whole, remaining before the eyes for a longer or shorter time, deepens the impression. If some ingenuity and artistic ability are employed in the preparation of the charts, these become more valuable in proportion to their attractiveness.

The presentation of facts relating to missions has been and can be often strongly emphasized by the use of charts. Thus the size and population of heathen lands can be compared with familiar standards, such as our own country or parts thereof; the gifts for church work and missions can be compared with the wealth of church members, or with the expenditures for luxuries and vices; the church membership of our own land can be compared with the unconverted, and many other facts the statistics for which will be gladly furnished by our mission boards.

If Christian Endeavor societies and other organizations would use such means in connection with their missionary meetings, study classes, conferences, and similar gatherings, they

would quickly find themselves amply repaid for the effort spent in preparation by the increased efficiency of their work, while the reflex effect upon the chart-maker himself is inestimable.

## MOST SIGNIFICANT SUNDAY SCHOOL RESOLUTIONS

*The following resolutions were adopted unanimously by the Congregational Sunday School Superintendents' Union of Greater Boston after its recent meeting on December 7, 1903, at the conclusion of an address by Samuel B. Capen, on "The Sunday School Offering." The resolutions were presented by Franklin P. Shumway, Esq., of Melrose, and seconded by Henry D. Noyes, Esq. In view of the significance of this action by a body of Congregational Sunday school workers these resolutions cannot fail to secure wide examination, and we confidently hope equally wide adoption by superintendents and schools. The address and the resolutions will at once be published in full by the American Board, and furnished without charge on application.*

BELIEVING that a gift to God is an essential part of divine worship, and therefore a vital truth to be taught to our children in the years when permanent life impressions are being made, it is therefore

*Resolved*, First, that in all Sunday schools represented in this union we recommend that the effort shall be made to give the Sunday school offering, as a most solemn sacrament, a larger place.

*Resolved*, Second, that we recommend that the regular expenses of our Sunday schools, so far as possible, shall be paid by the churches, to the end that the gifts of the children shall be used for missionary purposes.

*Resolved*, Third, that we recommend a gift from each of our Sunday schools each year to each of our six societies. This will help greatly to familiarize and interest our children with our own denominational work, and increase their sense of personal responsibility for its success. It will create in them such habits of giving that they can be depended upon in the coming years to carry on the work in larger proportions, while at the same time they will be trained to the idea that through our own denominational work the largest results will come from their gifts.

*Resolved*, Fourth, that as the Sun-

day school offering is a sacred part of its work, it should be developed by every wise method. We would therefore recommend that there should be appointed in each Sunday school a missionary committee to care for its benevolences and educational agencies.

*Resolved*, Fifth, that in accordance with the vote of our last National Council, we recommend that the study of missions should have a place in every Sunday school course. Our denomination has no more serious or important work than to train a generation of missionary givers, which training must come largely in the Sunday school.

*Resolved*, Finally, that while making these recommendations to the consideration of the superintendents and teachers of our own union, we trust that this movement may have a response all over the land, to the end that there may be a greater passion for missions developed in all our Sunday schools. Thousands of young men and women have enthusiastically pledged themselves to some form of missionary work. Let the boys and girls in our Sunday schools enter into partnership with them, matching the enthusiasm over men with an equal enthusiasm over money, helping thus to conquer more rapidly this whole world for Jesus Christ.

## A MISSIONARY MIDWEEK SERVICE

BY REV. FERDINAND Q. BLANCHARD, SOUTHTON, CONN.

THERE are few churches that would be willing to give up the midweek service even if it were not consecrated by tradition; but few also which are not facing the great question of how this service may be continued as the effective aid to spiritual life that it has been in days gone by. As ministers and congregations are trying to reach satisfactory results, the oft repeated suggestion that one meeting a month be devoted to a consideration of a missionary topic may prove decidedly worth following.

In writing of the question, "How can we increase missionary information," some one said in the *Herald*, a month or so ago, "The monthly missionary meeting cannot solve the question because a very small proportion of the church members attend this midweek service."

But that proportion is a very important part of the church, and it may be possible upon the night of the missionary meeting to add greatly to it. Our experience recently would seem to indicate this. What we were enabled to do was possibly only because of outside aid, but there are many churches that might avail themselves of such assistance.

Knowing that the students at Hartford Seminary were willing to speak in the vicinity of the city, the minister entered into correspondence with the chairman of the deputation committee, and the following plan was finally arranged. Five students were to speak, one a month for five months, upon the one topic, Uganda. Each talk was a continuation of the preceding, and the five speakers in consultation beforehand mapped out the parts. In every way the scheme was successful. The speakers, Messrs. Hill, Lovell, Lincoln, Davis, and Seabury, told the story in a most interesting way. Although three weeks elapsed between each talk it proved possible to review the preceding address in a few words, and the

impression left at the end was connected and complete.

The first speaker dwelt upon the general importance of the study of missions today, from which he passed to a brief survey of mission work in Africa, and closed with a few words upon Uganda. His address was followed by one upon the country, the people, and their history up to the time of the first missionaries. Mr. Lincoln began the account of Mackay's splendid work, and carried the story down to the time of the great persecution. The next evening the thrilling story of those dark days was narrated, and finally Mr. Seabury went on to tell of the great leaders since that time, closing the series of addresses with a strong plea for missions.

Looking back we can see certain clearly marked results from these talks:—

1. Our attendance at the midweek service upon each of these missionary evenings was double what it was at other times.

2. The story of at least one important missionary enterprise was impressed upon the minds of a considerable number in the church. Many of the dates and facts will, of course, be forgotten, but the general outline will remain, and the deep lessons will abide as well.

3. Missionary history became a much more attractive study than many believed it could be. Mackay, Harrington, Pilkington became figures of reality and possessed of intensest interest.

Of course there was nothing original in the plan, but the writer believes that its great value lay in the concentration of interest upon a single theme and the return to it at definite times. A far larger number were reached than could have been in a mission study class, and while the addresses were not a substitute for that, they supplemented efforts along that line.

## A STORY FROM AFRICA

### INTO AND OUT OF GAZALAND

BY THE EDITORIAL SECRETARY

THE story of the way the Deputation of the American Board entered Gazaland needs to be supplemented by an account of our way out of it. The two ways were totally different, and it is difficult to say which was the

harder. Our brave missionaries might not call either of them hard, but those unaccustomed to such modes of travel will agree that they cannot be called easy. This, of course, does not mean that they are not interesting, but only that either journey is toilsome, making no little tax on one's strength.

After twelve delightful days spent at Mt. Silinda and Chikore, meeting with the mission and visiting some outstations, preaching to the natives, and



RIDING IN A MASHILA

looking off over the great valley of the Sabi River from Beacon Hill, the extreme point in the region now occupied, we prepared to turn our steps homeward. And instead of going back over the road by Melsetter and Umtali and thence by rail to Beira, it was decided that we go by the Busi River route, not *on* the river much of the way, but by the road through its valley. Along this river are the lowlands, a region where malarial fever abounds. For this reason it was questioned whether it was wise to attempt that route. But it is a region where the natives live, and which calls for missionaries. It was by way of these lowlands that our missionaries first entered the highlands which they now occupy, and we wished to examine this route and see the people on the way. Moreover it was the judgment



of the mission that if we were careful to camp at a distance from water and from native kraals and paths, and would boil the water we used, and above all would sleep under mosquito nettings, we might expect to escape attacks of fever. And so this route was chosen, and was safely traversed under the careful escort of Dr. Thompson, the mission physician at Mt. Silinda. The journey occupied fifteen days, counting the two Sabbaths on which we rested, and though the marches through tall grass and thorny shrubs were often monotonous, yet each day had its incidents of great interest.

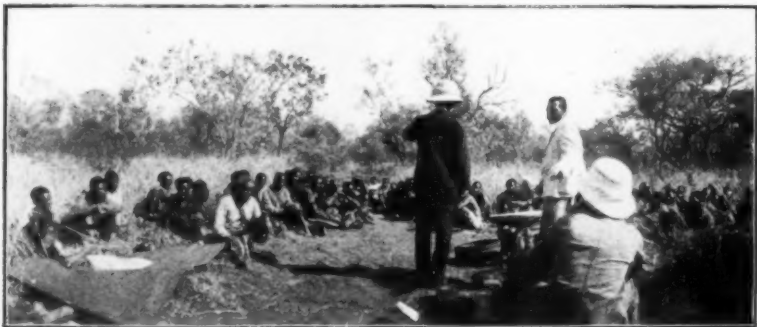
We have before said that the various cattle diseases had killed off all the domestic animals of this region except donkeys and mules, and even these poor beasts were not to be had on the Busi route. There were only two ways of travel other than walking, namely, by bicycle or *mashilas*. It is a very rough path for the bicycle, and there were long stretches where the wheel had to be pushed. And the *mashila*—what shall we say of that? It is simply a long bamboo pole with a hammock stretched upon it, in which the traveler lies down while he is carried by men. The path is so narrow and crooked that two men cannot go abreast, and hence there can be only two bearers at a time, one before and one behind. In the photo-engraving on the opposite page, it looks as though several men had their shoulders under the pole. But they are only standing near, while two do the lifting. When the passenger is heavy the carriers, who find it easier to almost trot rather than go slowly, will not bear the load more than five minutes. Hence there must be many carriers for each *mashila*, six at least and oftener ten. There are those who like this mode of conveyance, but I am not of that number, partly because the riding is so unsteady and partly because it is not agreeable to put men to such a task. But the men did not complain,



A KRAAL NEAR THE BUSI RIVER

though they grunted loudly and the sweat poured off their naked bodies in profusion. For this reason, though the carriers were hired to carry us all the way, at a cost of about twenty cents a day each, we preferred to walk more than half of the eighteen or twenty miles of the day's journey.

As we left Mt. Silinda, our caravan consisted of thirty-three natives, the three connected with the Deputation, Dr. Thompson, and a Zulu helper, who was our interpreter. As we started away, the missionaries and the pupils of the school sang with great cheer, in Zulu, a translation of our hymn, "Rejoice, rejoice, the promised time is coming," which seemed to us not only a sign of what had already come there, but of the better day soon to be seen in all that region when all the people shall come under Christian influences. The dawn of that day we surely could see.



PREACHING AT CHIBABABA'S

Only a few miles from Mt. Silinda, on our first day, we passed into Portuguese territory, and were cordially entertained at noon by the Portuguese commandant of the government post near the border. Two or three nights later we were called to hear some lions roar. They were not near us, but their voices were very distinct to those who were awake. But it was more of a sensation to stand in the fresh tracks of wild elephants, who evidently had been seeking water, as we had been, in the bed of a stream which the drought had made dry. Our great trouble was to get water. In several places the pools were dry as dust, and more than once all the water we could find looked like a cup of chocolate both in color and thickness. At one point we journeyed for thirty-six hours, and all the water we had was what we carried.

We were six days from Mt. Silinda before we actually reached the Busi River, where there was abundance of water. Prior to this the region seemed very sparsely settled; but from this time on kraals were more frequent, and paths leading across our road indicated a plentiful population in these lowlands. These kraals are picturesque, yet they look better in pictures than they do in reality. They certainly are neatly swept, and the children are bright and active. But the old people look haggard and sad, especially the old women. In many places they seemed afraid of us, particularly if they



saw a kodak in our hands. We found it easy to get them together whenever, after dark, we entered a kraal, and they would sit quietly on the ground while we told the gospel story to them through an interpreter. At Chibababa's kraal some thirty of his men came in the morning to call upon us, and they with our carriers made a congregation of about sixty, with whom we held service. Old Chibababa sat on the ground, wrinkled and feeble, with head dropped, and looking far from intelligent. After our addresses he was asked if he had anything to say. Slowly he answered that what we had said was good, but it was not for them. They were too dull and stupid, and could not understand such things. These words were for white people, and not for black people like them. It was easy to tell him of many black people who had received the word of Christ, and that this message from God was for him as truly as it was for any man. But he sat there unmoved and hopeless, looking almost as dull as the clod on which he sat. Nothing but the Spirit of God can inspire with hope a soul that has lived a degraded life so long.

Near Mangeni's kraal stands the

monarch of all the baobab trees which abound in this region. To get an idea of the size of this tree, note in the picture the figure of Dr. Thompson as he stands at its base. The cord we passed around its trunk measured ninety-three feet. The huge trunk of the baobab is never matched by extended branches.

On coming within a day's journey of Malata, the Portuguese settlement a few miles above the mouth of the Busi, we took a canoe (the one shown in the photo-engraving), and some of us spent the day in it, while others went by the road with the carriers. The canoe is a single log of mahogany twenty-five feet long, simply a "dug out," very clumsy, but very steady. The opening at the top is narrow, too narrow, except in spots, to permit a person of



A BAOBAB TREE NEAR MANGENI'S KRAAL

average size to sit squarely. He must sit sidewise or else so low that his shoulders will be below top. The space in the hollow of the log is ample, not only for the person but for all one's luggage. Here we sat all day while the canoe was propelled by the boatmen with long poles, except when the craft grounded, as it often did. Then the men, whose clothing was so scanty that it formed no impediment, would jump out and push or pull the canoe



CANOE ON THE BUSI RIVER

into deeper water. Along this stretch of the river multitudes of huge birds were seen in flocks, and as we turned from point to point crocodiles, some of them fifteen or even twenty feet in length, would lazily glide from the sunny bank into the stream. Altogether this day on the Busi was most restful and charming, and our weary limbs were quite refreshed by the change.

In the region about Malata there were many kraals, and there was sad evidence that the Portuguese traders, and especially their rum, had brought the natives to a lower depth of degradation than that in which they were found. The tom-toms were heard through the night as they kept up their drunken revelry. Alas that the natives have found the white man as their corrupter and foe! It is high time that Christian white men should carry to these people the message from God which brings pardon and purity and peace to all who receive it.

From Malata we went to Beira in an open sailboat, on which we passed a night—we cannot say *slept*—reaching that port, after the two weeks of travel from Mt. Silinda, thankful that the long journey into and out of Gazaland was accomplished.

The journey has left an impression such as nothing else could give as to the isolation of our missionaries in this inland mission. They are away by themselves, and the only civilization about them is what they themselves bring. Yet they are happy and full of courage, saying little or nothing of their sacrifices and ready to live on year after year out of sight of the world, that they may bring these degraded people to Christ. May God bless the messenger of light and love.

## LETTERS FROM THE MISSIONS

### European Turkey Mission

#### RELIEF WORK

A LETTER from Mr. Baird, of Samokov, reports the vigorous efforts which he and his missionary associates, as well as some helpers from Great Britain, are putting forth to relieve distress. He writes:—

"The government takes the laboring oar and in general the direction of the relief. Of course even after the government, aided by private Bulgarian benevolence and the contributions of Bulgarian and of Russian philanthropic societies, distributes aid liberally, there will be occasions where outside benevolence can do much to relieve suffering and do it profitably. The Monastir region is in far greater need of relief than the refugees in Bulgaria. Here buildings for the refugees exist, mostly government buildings, and even the rent of others calls for little money, but there the villages are burned and looted. Here there are only friends and sympathizers; there the Turk meets them at every turn and fills them with fear and despair. Here there will hardly be any call for oxen, agricultural instruments, and seed, as the refugees will in the main return, if there is peace, in the spring, or be aided in cultivating land left idle by Turks who in late years have emigrated to Turkey, mainly from north of the Balkans. But in the spring not only must some sort of dwellings be erected for the sufferers in Monastir region, but some oxen and seed wheat must be given them, or next winter they will be again in their present plight. Even if there were now funds in hand to find oxen, etc., there is nothing with which to feed them, and they would soon be stolen or lost. With tax-gatherers, etc., in addition to bashi-bazouks, on every side, giving a large amount at one time would be a sign to

all these birds of prey to swoop down on the defenseless. There charity must be doled out."

Writing from Monastir in Macedonia, Mr. Bond reports:—

"We are buying quantities of large, heavy, secondhand blankets, and the money goes fast. The sight of wagons and horses loaded with sacks of flour and blankets seems to irritate the officials somewhat. For some reason Hilmi Pasha wishes us to distribute nothing but money. Our two distributing depots are on the principal street, and the chief of police begs us to take some side street, where the crowds of refugees at the door will not attract so much attention.

"At the blanket depot today, I saw a comparatively well-dressed woman bring in four shirts, which she had sewed for us, and she was paid six piasters—the regular rate. I found that she was a Wallachian from Krushevo, and that her house which was burned was the largest and finest in the place. We had no hesitation in giving her a blanket, which she accepted with tears. We gave a blanket to a Jewish woman, also, whose husband was killed at Krushevo. This relief work draws on our sympathies heavily."

The following is a statement received from Rev. Edward B. Haskell, who has made a canvass of the places in the Monastir vilayet:—

"Villages burned, seventeen; villages partly looted, three; burned houses, 1,300; houseless people, 7,330. Unarmed men, women, and children killed, 100; total families injured, 1,336; total persons injured, 7,563; four churches and one monastery torn down; fourteen churches gutted and defiled; six schools burned and torn down; one school gutted; 2,079 blankets are needed."

### Western Turkey Mission

#### CHURCH ORGANIZED AT GEMEREK

DR. DODD, of Cesarea, writes :—

"Gemerek has been an outstation of Cesarea for forty years. The work begun there amid much persecution has flourished, languished, undergone many vicissitudes, revived again, and now a church has been organized with an ordained pastor. A former preacher was imprisoned by the government, charged with complicity in the Armenian revolutionary matters, and since then, until last year, the congregation has felt itself oppressed and discouraged. A new church building was to be put up, stone was gathered, and plans made. This, too, had to be abandoned, and this congregation of 400 people still worships in a building that is almost a ruin, with mud floor and propped up ceiling.

"A year ago one of our earnest, spiritual-minded preachers, Parsegh Effendi Donigian, was called there and accepted the call. The congregation, long divided into parties, united on him and asked that the long delayed step of church organization and ordination of pastor be taken.

"On Saturday, October 17, the pastors of the Cesarea, Moonjoosoon and Everek churches and a delegate of the mother church at Cesarea and myself were present, and after examining into the church affairs, correcting and purging the roll of members and finding all satisfactory, we proceeded to the examination of the pastor-elect. Since he

has been in the ministry, serving successfully in an unordained capacity for twenty-six years, the examination was as much for the sake of instructing the congregation as to learn of his opinions and experiences. This service was on Saturday evening.

"On Sunday morning at ten o'clock the services began. The building was packed to the utmost limit with an audience of 600, two Armenian priests being present. Ladders were put up to the windows to allow some from outside to share in the spectacle. The declaration of the formal organization of the church was made by Rev. Krikor Eomurian. There have been ninety-three members at Gemerek, of whom nineteen have died and four have been dropped, leaving seventy now living. Of these twenty-two are men and forty-eight are women. To these were added nine and seven, respectively, from the neighboring villages of Boorhan and Dendil. From two other near-by places, Chepneh and Sharkushla, members will probably bring their letters of dismission from the Talas and Moonjoosoon churches, to which they now belong. Four new members were received on confession of faith.

"In the Cesarea field we now have eleven churches, five of which have been organized during the last five years, and we greatly rejoice to see these forward steps taken in the line of greater ecclesiastical strength and efficiency."

### Eastern Turkey Mission

#### GAINS AT VAN

DR. RAYNOLDS writes from Van, October 20:—

"You will be glad to know that the church building has got on nicely, with no interruption, and the walls are up, and the roof in place, which protects it from the weather, and, as I understand,

secures it from government interference. We are most fortunate in our exceedingly friendly Vali, and his help is evident not simply in this sort of work. It is through his kindness that we have been able to secure a foothold for village work, and this once gained it is to be hoped that we can retain it. We

now have three new centers pretty well established, and in each of them a preacher and teacher located, all of these workers being graduates from the orphanage and high school. Opposition has not ceased, but I think the ecclesiastics are pretty much convinced that they will not be able to prevent our work. A year ago it was the decision of the ecclesiastics that none of the graduates of the orphanage should find places to teach in their schools. The result has been that we are finding places more than we can fill, to place the boys in schools which the people wish to be under our supervision, usually hoping, indeed, that some pecuniary aid may be given them; but they also doing what they can. In this way several boys are located where they can and do spread the light among the people.

"Another cause for gratitude is that the good people in England and Germany, who have become interested in the orphans, are now undertaking the support of this evangelistic work, which is the direct outgrowth of the orphanage work, and thus supplementing the funds of the Board, which would not have allowed us to spread out our tents to this extent. Indeed all this outside work is also outside the funds of the Board. Thus the Board is getting its pay for allowing its missionaries and buildings, etc., to help out this orphanage work."

#### ORDINATION AT BITLIS

MR. COLE reports the ordination of an evangelist in September, and he gives the following story of the man:—

"Originating among the Koordistan Mountains, between Bitlis and Sassoun, he was left without a father before nine years old; but his mother, ignorant as she was, longed for his education, but hoped he would return to her afterwards. Finding their way into this city, friends plead his case with the

late, well-remembered Mr. Knapp, who received him into school long before our time in Bitlis. Having no means of his own to meet expenses, he was excluded for a time, but later, by some help from the Misses Ely, was again accepted, and so completed our high school course, following which he was sent to Harpoot at the Board's expense to study theology. Graduating at the end of the course there he was licensed by the Ministerial Association to preach the gospel, which he has done with acceptance for these ten years, most of the time in the large Khoulitig village of some two thousand inhabitants. He and his young wife were there during the bloody orgies of 1895, when more than two score of lives were lost there and many of the houses were plundered.

"But under the leadership of one of his people, who had a friend among the Koords, they found a refuge at the latter's near village till the indignation was overpassed somewhat. On their venturing back home they found the house plundered, save most of the books, which the wild Koords naturally had no use for. Either from jealousy or fear in dividing the spoils, they left his pulpit suit in its bandbox, hiding it under the horse stable compost for a time, to keep it from another Koordish robber. In a few days that was secured in fair condition, with some other things, but for a ransom for their own escape and return of some of their things it took about one-fourth of their stipend for the year. Such a fright told on them, and especially the wife; but they worked on there till last year, when it seemed best to transfer them to Moush city, in the hope that he might be ordained as evangelist for that region. He has started in well, infusing new life into that people, as he did that of Khoulitig, in self-support lines. He seems also gaining the confidence of officials there, and so was quickly granted papers to go as drago-

man to Harpoot with Professor and Mrs. Harris — they asking no questions.

"The ordination services on Sunday made a deep impression on the full audience present, partly from its novelty, no doubt. A lump would rise in our throats from joy that at last this one of our 'boys' has come forward in this important way to relieve us so much in the pastoral work of that part of the field; nor could we fail to speak of the joy it would be to Mrs. Alzina Knapp, of Colorado Springs, who, with her worthy husband, the late Rev. G. P. Knapp, had the honor of receiving him to school and teaching him long before we had come to Bitlis.

"After speaking of the late dark times for Christians, and confessing how at the

time when so many were emigrating he thought of doing so lest the future have terrible experiences for him, the candidate said: 'I banished the thought for these reasons — I think God has called me to this work, notwithstanding my unworthiness, for Providence has led me all the way. Seeing the suffering of my people, and regarding the sacrifice of these missionaries in leaving friends and native land to labor for the good of our race, how much more am I under obligation to continue in this noble work of preaching Christ and lifting up of the race. These are some of the reasons that led me to consecrate my life to this high duty, and I ask you to pray for me that I may continue faithful in this calling.'"

### Madura Mission

#### FROM MELUR

MR. and MRS. BANNINGA are now fully established at Melur, Mrs. Banninga's health having been entirely restored. Mr. Banninga reports: —

"The pastor and I have made flying visits on our bicycles to several of the villages. The Christian population of Melur station is not large, so I was nowhere greeted by large congregations, yet a faithful few came together in each place and seemed pleased to see the 'new' missionary, and have him come to see them. During July I had the pleasure of administering the Lord's Supper in three places. In each place there seem to be signs of new converts coming in soon.

"The pastor and I are trying to make the monthly meeting with the helpers a time of blessing and uplift for them. Besides sermons and essays by the men, the pastor is conducting a course of Bible study, and I am giving talks on the Ref-

ormation. On Sunday afternoons the teachers in Melur go to four different villages and teach the boys in native schools, and also preach to the villagers. I go to the different villages in turn. We are praying now that God may give us some inquirers before the end of the year as the result of this preaching.

"In the beginning of August we went to the festival at Allegercoil. What a tremendous demonstration of the power of Hinduism that festival is! At least 40,000 people come there with their offerings and worship. The scene at the sacred spring is one never to be forgotten. To bathe in that dirty water and carry a little home with them seems to be a great merit in their eyes. About twenty-five catechists and as many Bible-women were preaching there for four days, and we trust the seeds of truth may have fallen into some good soil, and that it will bring forth fruit in God's own time."



## MISCELLANY

## BIBLIOGRAPHICAL

*Pioneer Missionaries of the Church.* By C. C. Creegan, D.D. With illustrations. American Tract Society, New York.

The demand for biographical literature is increasing rapidly. More than hitherto students of missions are interested in the life and the achievement of persons. One cause for this rising tide of interest is undoubtedly the revival of mission study which is sweeping the colleges and the young people's organizations within the churches.

This new book by Dr. Creegan supplements splendidly his former volume entitled, "Great Missionaries of the Church." The earlier book contained twenty-three brief biographies. That which has just appeared contains twenty-six. The first contained an introductory note by Francis E. Clark, D.D., of the United Society of Christian Endeavor, and was dedicated to the young people of the country. The latter volume is introduced to the public by Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, and is dedicated "To the Students of Our Colleges and Universities and More Especially to the Student Volunteers."

A striking characteristic of "Pioneer Missionaries of the Church" is brought to light through eleven chapters dealing with names not commonly known among either the young or old in our churches. It is significant also that the majority of the lives treated have been lived in the latter half of the nineteenth century. But one life is dated in the seventeenth century; two were lived in the eighteenth century, and five in the first seventy-five years of the nineteenth century. Twelve of the men whose biographies are presented finished their labors between the years 1884 and 1901. The remaining six were still living when the manuscript was completed. It will thus be seen that

modern missionaries have been presented as well as pioneers. These characteristics will make the book unusually valuable to those who prefer to view missions in the light of modern achievements rather than exclusively in the light of movements long removed from the present day. To Congregationalists the book will be welcome also because there are biographies of nine missionaries to foreign lands under appointment of the American Board. The book is highly illustrated and well printed, the type being of such character as to make its reading easy.

The usefulness of the first volume has been demonstrated. This second volume will be found indispensable to those students who desire to become acquainted with the men who have started great Christian movements in non-Christian lands. It will also be invaluable to leaders of mission study classes among young people, since within the compass of eight or ten pages a sketch of the life of a missionary can be read in a few minutes. Pastors will find the book valuable for reference in the preparation of sermons and missionary meetings in the church. It will be especially valuable on the shelves of missionary libraries in churches and in Sunday school libraries, not only as a book of reference, but also for general circulation, since the chapters are written in a bright, attractive style, presenting not only a few outstanding events and dates of the life, but representing also the spirit of the missionary by which his achievements were made possible.

*China's Book of Martyrs.* A record of Heroic Martyrdoms and Marvellous Deliverances of Chinese Christians during the summer of 1900. By Luella Miner. The Pilgrim Press, Boston. Price \$1.50 net.

Miss Miner's book, "Two Heroes of Cathay," has already been widely read and predisposes the public to give a ready hearing to this new volume from

her facile pen. The book is an endeavor to present in lively terms the main features of the events of the Boxer outbreak of 1900 as it was experienced by the native Christians, upon whom that terror fell with peculiar violence. The stories of martyrdom in the early centuries, and at later periods in the history of the church, have here their latest chapter, differing from those in country and surroundings and many details, but all at one with them in the spirit of faithfulness unto death displayed by these latest witnesses of the faith. It is not one or two whose story is here brought to view, but a great multitude, scores and hundreds, native pastors and preachers and laymen, women and children, boys and girls, who were steadfast under temptation and joyfully sealed their faith with their blood. No one can read these pages without receiving a heightened impression of the depth to which Christian truth had sunk into the hearts and lives of the Christian converts, the reality of spiritual things in their hearts and lives, and the wonderful grace of God that gave them courage and patience to the end of the fiery trial. If the martyr church has ever been the victorious church, surely the church in China has before it a great and glorious future. Miss Miner does not attempt to show that there were none whose courage failed them when the crisis came. It would be incredible if that were the case, as it has always been the case among the witnesses of the faith in earlier and in later days. The significant thing about this story is, that so many of those but recently brought out of darkness into the light and liberty of the gospel were found faithful and true.

The book is presented in attractive form, with open type and with abundant illustrations. It will be an invaluable contribution to our knowledge, both of the particular events which it records

and of the people who furnished these martyrs and the Christian church of which they were the happy fruit.

*Optimism: An Essay.* By Helen Keller. T. Y. Crowell & Company, New York. Price 75 cents.

This is a unique volume, remarkable in itself quite apart from the marvel of its authorship. The joyousness of spirit here revealed is enough to quicken the pulse of the most despondent, and when one recalls how this spirit is shut in to itself, a new conception is gained of the dignity and glory of the human soul. Surely man is but little lower than the angels when one can rise to such heights of thought and experience when the avenues of sense are closed. If the heart of this deaf-blind girl "leaped to the rapture of living" because she came to the "consciousness that she could think, act, and attain heaven," surely there is no one who may not be an optimist. One cannot help wishing that the author could see the dainty volume in which her high thoughts are presented to the public.

*The Christian Movement in its Relation to the New Life in Japan.*

The above-named volume is edited by Rev. Daniel Crosby Greene, D.D., of our own mission and published for the Standing Committee of Coöperating Christian Missions in that country. The work contains about 160 large pages, including an appendix with tables and statistics. It treats in a comprehensive and direct manner questions relating to politics, business, education, social reform, and evangelistic work. Under the latter head all of the mission work carried on in the empire is dealt with. It includes the operations of all of the regular denominational foreign missionary organizations, as well as the work of the Young Men's Christian Association and other union movements for reformation and evangelization. Not even the Roman Catholic and the Russo-Greek churches are omitted in the narrative.



It is impossible for one to read carefully this unique and valuable book and not be impressed with the extent and success of the Christian movement in Japan. Dr. Greene has rendered a large service to the cause of Christian missions by preparing and presenting such a comprehensive statement of the trend

of life and thought in that interesting country as related to the progress of Christianity there. If such a work could be done for each one of the so-called non-Christian countries of the world, the collection of historic facts of modern Christian missions would be greatly simplified.

## NOTES FOR THE MONTH

### SPECIAL TOPICS FOR PRAYER.

For the sufferers in Macedonia and Bulgaria, that their wants may be supplied, and that those who minister to them may be sustained in their arduous labors. (See pages 1 and 27.)

For Japan, that her people may be calm while resolute: that her statesmen may be guided by divine wisdom, and that peace between the nations may be preserved. (See page 2.)

That a generous response may be made to the call for increased gifts to meet the regular and special needs of the missions. (See page 8.)

### ARRIVALS ABROAD.

October 30. At Samokov, Rev. Robert Thomson.

November 5. At Bombay, Miss Anna L. Millard.

November 6. At Constantinople, Rev. and Mrs. Henry M. Irwin and Miss Nina E. Rice, the two former on their way to Cesarea and the latter to Sivas.

### ARRIVAL IN THIS COUNTRY.

November 17. At New York, Miss Mary L. Daniels, of the Eastern Turkey Mission.

### DEPARTURE.

December 3. From San Francisco, Mrs. George Allchin, returning to the Japan Mission.

### DEATHS.

October 31. At Kochi, Japan, Kenkichi Kataoka, President of the Doshisha, Kyoto, Japan. (See page 15.)

November 17. At Honolulu, T. H., Mrs. M. Clarissa Brewster Bingham, of the Micronesian Mission. (See page 13.)

November 17. At Atlanta, Ga., Mrs. Samuel W. Howland, formerly of the Ceylon Mission. (See page 6.)

## DONATIONS RECEIVED IN NOVEMBER

### MAINE

Bath, Winthrop-st. Cong. ch., of which	
G. C. Moses, 50,	119 25
Falmouth, 1st Cong. ch.	4 50
Farmington Falls, Cong. ch.	1 00
Jackman, Cong. ch.	1 00
New Sharon, Cong. ch.	1 25
New Bridgton, Cong. ch.	3 03
North Yarmouth, Cong. ch.	8 50
Portland, Williston ch., 50; Alpha	
Twitchell, 25,	75 00
Sanford, Cong. ch.	10 00
Topsfield, Cong. ch.	1 17
Yarmouth, 1st Parish ch.	5 00—229 70

### NEW HAMPSHIRE

Brentwood, Cong. ch.	4 50
Center Harbor, Cong. ch.	4 00
Chester, Cong. ch.	7 02
Chichester, Cong. ch.	29 50
East Concord, Cong. ch.	16 00
Exeter, G.	6 00
Hampstead, Cong. ch. and Society,	6 01
Hanover, Cong. ch. at Dartmouth College,	113 00

Langdon, Cong. ch.	2 16
Meredith, Cong. ch.	15 00
Milford, Cong. ch.	28 50
Milton, 1st Cong. ch.	4 30
Pelham, 1st Cong. ch.	28 00—263 99
Legacies.—Boscawen, Samuel B. G.	
Corser, add'l,	3,400 00
	3,663 99

### VERMONT

Berlin, Cong. ch., toward support	
Rev. John X. Miller,	35 80
Brandon, Charles Dana, 197.50; G. W.	
Burnham, 1,	198 50
Burlington, 1st Cong. ch.	125 00
Duxbury, Cong. ch.	26 00
Middlebury, J. M. Boyce,	1 00
Montpelier, Bethany Cong. ch., Bethany Alliance, toward support	
Rev. J. X. Miller,	5 00
New Haven, Cong. ch.	19 60
Rupert, Cong. ch.	23 35
St. Johnsbury, Rev. C. F. Morse, D.D.	25 00
Townshend, Cong. ch.	11 00

Vergennes, Cong. ch.	12 99
Waitsfield, Cong. ch., add'l, toward support Rev. J. X. Miller,	50
Westford, Cong. ch.	15 00—498 74
<i>Legacies.</i> —Theftford, Sophronia Short, by Harlan P. Cummings, Ex'r, add'l,	22 75
	521 49

## MASSACHUSETTS

Acton, Cong. ch.	7 67
Amesbury, Main-st. Cong. ch., 25; Union Cong. ch., 5,	30 00
Amherst, ch. of Christ in Amherst College, 122.44; South Cong. ch., 22.41,	144 85
Ashfield, Cong. ch.	28 74
Attleboro, 2d Cong. ch., toward support Rev. A. W. Stanford,	300 00
Becket Center, 1st Cong. ch.	5 00
Berkley, Friend of Missions,	50 00
Blandford, 2d Cong. ch.	2 00
Boston, South Evan. ch. (West Roxbury), toward support Dr. Carrington, 313; Boylston ch. (Jamaica Plain), toward support Miss Kinney, 143.07; 1st ch. (Charlestown), 125; V. P. S. C. E., 2d ch. (Dorchester), toward support Dr. Wellman, 50; Walnut-av. Cong. ch. (Roxbury), 20; Highland ch. (Roxbury), 5; Faneuil ch. (Brighton), 4.80; Central ch. (Jamaica Plain), 2.05,	664 92
Braintree, Cong. ch.	18 00
Brookline, Leyden Cong. ch.	423 15
Chicopee, 1st Cong. ch.	10 75
Cummington, Village Cong. ch., toward support Rev. Chas. T. Riggs,	11 00
Dalton, 1st Cong. ch., to const. CLARA L. LAWRENCE, THEODORE M. POMEROY, LYLE B. PARKER, CHARLES EMERSON GOLDTHWAIT, OSCAR E. HOLMBERG, H. M.	500 82
Dover, Cong. ch.	8 00
Dracut Centre, Cong. ch.	9 70
Dudley, Cong. ch.	6 00
East Billerica, Dana H. Spiller,	10 00
Fall River, Central Cong. ch.	782 93
Framingham, Plymouth Cong. ch.	97 85
Franklin, Cong. ch.	21 09
Hamilton, Cong. ch.	16 21
Hawley, 1st Cong. ch.	1 61
Holliston, 1st Cong. ch.	41 47
Holyoke, 1st Cong. ch.	9 80
Hyde Park, 1st Cong. ch., to const. ARTHUR H. BURT, H. M.	50 00
Ipswich, 1st Cong. ch.	20 00
Lawrence, South Cong. ch.	5 01
Longmeadow, Rev. Rufus S. Underwood,	10 00
Lowell, Pawtucket Sab. sch., toward support Mrs. Mary A. Fairbank,	25 00
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne,	44 93
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders,	5 16
Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge,	31 00
New Bedford, Mrs. Cornelia P. Matthes,	5 00
Northampton, Edwards Cong. ch., of which 301.44 toward support Rev. Lewis Bond,	306 44
Norton, Trinitarian Cong. ch.	127 32
Peabody, South Cong. ch.	242 00
Reading, Cong. ch.	14 57
Rochester, 1st Cong. ch.	22 00
Rockport, 1st Cong. ch., of which Z. A. Appleton, 5,	12 61
Royalston, 2d Cong. ch.	7 25
Salem, Tabernacle ch., of which 102.57 toward support Rev. D. S. Herrick, 113.84; Y. P. S. C. E., of Tabernacle ch., for do., 15,	128 84
Sharon, Cong. ch., toward support Rev. W. H. Sanders,	40 74
Sheffield, Cong. ch.	5 00
Southborough, Cong. ch.	13 37

South Hadley, Cong. ch., toward support Rev. J. C. Abbott,	60 00
Stockbridge, Cong. ch.	18 65
Springfield, Faith Cong. ch., 34.03; Thank-offering, 15,	49 03
Townsend, Cong. Sab. sch., for native preacher,	10 28
Tyngsboro, Evan. Cong. ch.	8 51
Watertown, Phillips Cong. ch., 121.08; 1st Cong. ch., 80,	207 08
Wayland, Mrs. C. C. Roby,	5 00
Webster, 1st Cong. ch., 34.47; Cong. Sab. sch., for native helper, Harpoor, 36.86,	71 43
Wellesley, Cong. ch., 220.65; Cong. Sab. sch., 25, both toward support Rev. J. C. Perkins,	245 65
Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins,	36 75
West Cummington, Cong. ch.	15 00
Westfield, 1st Cong. ch.	108 03
West Medford, Cong. ch.	14 80
West Newton, 2d Cong. ch.	101 80
West Stockbridge, Village Cong. ch., 15; 1st Cong. ch., 2,	17 00
Weymouth Heights, Cong. ch.	32 15
Whately, Cong. ch.	50 50
Worcester, Plymouth Cong. ch., to const. MRS. ELIZABETH S. WHITCOMB, DAVID WHITCOMB, EARNEST M. WHITCOMB, HENRY E. WHITCOMB, H. M.'s, 482.91; Bethany ch. and Bible school, 9; Friend, 45,	492 36—5,861 82
<i>Legacies.</i> —Barre, Kate W. Clark, by Wm. B. Durant, Ex'r,	1,000 00
Blandford, Harriet M. Hinsdale, by Wm. E. Hinsdale, Ex'r,	1,000 00
Newburyport, Harriet M. Savory, add'l,	14 36—2,014 36
	7,876 18

## RHODE ISLAND

Central Falls, Cong. Sab. sch., toward support missionary,	27 00
Pawtucket, Park Place Bible sch., for Dehere Outstation,	30 27—57 36

## CONNECTICUT

Ansonia, Cong. ch.	57 88
Berlin, 2d Cong. ch.	20 00
Canterbury, 1st Cong. ch.	3 65
Centerbrook, Cong. ch.	4 84
Columbia, Cong. ch.	60 77
Cornwall, 2d Cong. ch.	89 52
East Hartford, V. P. S. C. E. of 1st Cong. ch., for support native preacher, India,	45 00
East Hartland, Cong. ch.	5 00
East Windsor, 1st Cong. ch., for native preacher, Turkey,	56 00
East Woodstock, Cong. ch.	25 40
Fairfield, B. Betts,	50 00
Falls Village, Cong. ch.	6 00
Green's Farms, Cong. ch.	61 00
Greenwich, 2d Cong. ch., toward support Rev. L. Hodous,	163 72
Hartford, Park Cong. ch., toward support Rev. A. Fuller, 233.83; Bloomfield Cong. ch., 5.21,	239 04
Hebron, 1st Cong. ch.	31 33
Kent, 1st Cong. ch.	5 64
Lebanon, Exeter Cong. ch.	15 41
Middletown, 1st Cong. ch., toward support missionary,	59 08
Milford, Plymouth Cong. Sab. sch., Rev. H. Meserve's class, for theol. student, Pocchew,	10 00
New Haven, United Cong. ch., for theol. school, care Rev. R. A. Hume, 5; Emmanuel Cong. ch., 3; A friend in Yale University, 50,	8 50
New London, 2d Cong. ch., for work in Ahmednagar,	1,081 93
New Milford, Cong. Sab. sch., toward support Rev. J. E. Walker,	6 68
North Woodstock, Cong. ch.	24 44
Oakville, Union Cong. ch.	7 70

Old Lyme, 1st Cong. ch.	35 50
Pogonock, Cong. ch.	7 90
Salisbury, 1st Cong. ch., toward support Dr. Shepard, 87.79; do., The Congregational Class, 12.65,	100 44
Scotland, Cong. ch.	2 00
Somers, Cong. ch.	14 00
South Britain, Cong. ch.	15 36
South Canaan, Cong. ch.	7 00
Union, Cong. ch. and Sab. sch.	8 65
Waterbury, Dr. Robert Crane,	1,000 00
Winchester, Cong. ch.	34 28
Winsted, 2d Cong. ch.	136 52
Woodbridge, Cong. ch.	33 37—3,533 55
Correction.—Hartford, Farmington-av. ch., item acknowledged in Dec. Herald transferred to Twentieth Century Fund,	40 00

Deduct.—Error in Oct. Herald item from ———,

Legacies.—Fairfield, Elizabeth B. Moorehouse, by Wm. B. Banks, Adm'r,

40 00

3,493 55

1,000 00

2,493 55

50 00

2,543 55

## NEW YORK

Angola, Miss A. H. Ames,	5 00
Berkshire, 1st Cong. ch.	30 00
Black Creek, Cong. ch.	3 26
Brooklyn, Clinton-av. Cong. ch., 1,215.65; Puritan Cong. ch., 102.42; Central Cong. ch., 5; R. Dunning, 20; John C. Thorne, for China Missions, 1,	1,344 07
Buffalo, Niagara-sq. ch., for catechist, Madura, 10; Mrs. Arthur C. C. Pollard, 5,	15 00
Churchville, The Misses Adams, of Riga congregation, for work in Turkey,	2 00
Deer River, ———,	10 00
Dunton, 1st Cong. ch.	6 10
East Bloomfield, Mrs. Eliza S. Goodwin,	3 15
East Evans, Cong. ch.	6 25
East Rockaway, Bethany Cong. ch.	6 00
Gloversville, Cong. ch.	100 00
Greene, 1st Cong. ch.	13 93
Homer, Cong. ch.	6 86
New York, Broadway Tabernacle of which 5 for Pasumalai, 1,217.94; Wm. R. A. Wilson, for native preacher, Japan, 75; Student, 2, 1,294 94	
North Guilford, V. P. S. C. E., for Bible-reader, India,	15 00
Oswego, Cong. ch.	14 74
Riverhead, Sound-av. Cong. ch.	19 30
Rochester, South Cong. ch.	30 25
Schroon Lake, Cong. ch.	3 45
Spencerport, 1st Cong. ch.	6 71
Utica, Plymouth Cong. ch.	14 00
White Plains, Cong. ch.	300 10—3,250 11

## NEW JERSEY

East Orange, Trinity Cong. ch., 200; 1st Cong. ch., toward support Dr. Dodd, 200,	400 00
Montclair, 1st Cong. ch.	700 50
Newark, V. P. S. C. E., of Belleville-av. ch., for native preacher, Madura,	10 00
New Brunswick, Friend,	5 00
Nutley, St. Paul's Cong. ch.	14 67
Plainfield, 1st Cong. ch.	252 40
Paterson, Auburn-st. Cong. ch.	18 00—1,406 66

## PENNSYLVANIA

Allegheny, Slavic Evan. Cong. ch.	5 00
Bloesburg, 1st Cong. ch.	3 00
Meadville, W. M. Soc.	15 00
Olyphant, 1st Cong. ch.	1 00

Oxford, Friend,	30 00
Philadelphia, Rev. E. F. Fales,	5 00
Ridgway, 1st Cong. ch.	65 00
South Auburn, Rev. G. C. Judson,	3 90—127 90

## MARYLAND

Baltimore, 2d Cong. ch.	5 00
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## WEST VIRGINIA

Huntington, Cong. ch.	11 00
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## NORTH CAROLINA

King's Mt., Cong. ch.	28 42
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## GEORGIA

Concord, Cong. ch.	1 15
Woodbury, United Cong. Conf., of Ga.	10 48
Zoar, Cong. ch.	1 15—12 78

## ALABAMA

Clio, Cong. ch.	4 80
Henderson, Wesley's Chapel,	3 82—8 62

## LOUISIANA

Hammond, Cong. ch.	7 81
Roseland, Cong. ch. for Turkey,	2 07—9 88

## TEXAS

Florence, E. Barnes,	10 00
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## INDIANA

East Chicago, Cong. ch.	5 00
Fort Wayne, Plymouth Cong. ch.	22 50
Porter, Cong. Sab. sch., toward support native worker, India,	12 00—39 50

## KENTUCKY

Berea, Cong. ch.	90
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## MISSOURI

Kansas City, Cong. ch., 28.46; Olivet Cong. ch., 5.50,	33 96
Republic, 1st Cong. ch.	4 40
St. Louis, Hyde Park Cong. ch., 28.95; Compton Hill Cong. ch., 17.65; Fountain Park Cong. ch., 13.10; Immanuel Cong. ch., 1.55,	61 25—99 61

## OHIO

Akron, Cong. Sab. sch., for work at Lin Ching,	25 00
Berea, Cong. ch., 9; Fred Brown, 10,	19 00
Chardon, 1st Cong. ch.	12 15
Chillicothe, Dr. Flatler, 1; Catholic lady, 25,	1 25
Cincinnati, Walnut Hills Cong. ch., 95.25; Welsh Cong. ch., 30,	125 35
Cleveland, Plymouth Cong. ch., through Dr. House,	12 50
East Toledo, 2d Cong. ch.	6 00
Freedom, 1st Cong. ch.	2 80
Hamilton, 1st Cong. ch.	5 00
Hudson, Friend,	1 00
Huntsburg, Mrs. Flora L. Parsons, deceased,	60 00
Kent, 1st Cong. ch.	60 00
Mansfield, Cong. Mis. Soc.	45 00
Marietta, 1st Cong. ch.	400 00
North Monroeville, Cong. ch.	3 00
Norwalk, 1st V. P. S. C. E., toward support Rev. and Mrs. J. H. Dickson,	5 00

Oberlin, 1st Cong. ch., 97.14; J. F. P., Thank-offering, 12,	109 14
Painesville, Miss M. E. Lawrence,	10 00
Penfield, Cong. ch.	12 00
Springfield, 1st Cong. ch.	8 20
Strongsville, 1st Cong. ch.	15 00
Tallmadge, Cong. ch.	52 42
Wayland, Cong. ch.	7 51—807 12
<i>Legacies.</i> —Delaware, Helen M. Merrick, in part, less expenses,	1,644 75
	2,641 87

## ILLINOIS

Avon, Cong. ch.	9 45
Belvidere, Cong. ch.	3 20
Bunker Hill, Cong. ch.	28 80
Chicago, Kenwood Evan. ch., 200; Union Park Cong. ch., 50; Sum- merdale Cong. ch., 5; "One of a hundred," 10,	265 00
Crystal Lake, Cong. ch.	8 00
Decatur, 1st Cong. ch.	5 00
Dover, Cong. ch.	75 00
Evanston, 1st Cong. ch., toward sup- port Rev. D. C. Greene,	173 49
Geneva, Cong. ch.	8 23
Harrison, Cong. ch.	2 00
Harvey, Cong. ch.	7 50
Marseilles, Cong. ch.	119 00
Marshall, Cong. ch.	6 40
Mason, Cong. ch.	28 00
Melville, Cong. ch.	4 00
Moline, 2d Cong. ch.	7 31
Normal, Cong. ch., A friend,	4 95
Oak Park, 1st Cong. ch., toward sup- port W. A. Hemingway, M.D., 220; do., toward support Rev. Robert Chambers, 178.65; 2d Cong. ch., toward support Rev. C. A. Nelson, 50.25,	457 90
Pecatonica, R. E. Short,	100 00
Plainfield, Cong. ch.	18 50
Princeton, 1st Cong. ch.	10 00
Rockefeller, 1st Cong. ch.	7 00
Rockford, 2d Cong. ch.	232 81
Roscoe, Cong. ch.	10 87
Roselle, Mr. and Mrs. L. C. Axtell,	200 00
Springfield, Hope Cong. ch., 8.07; B., 1,	9 07
Stockton, Jos. Goldthorp,	51 00
Wayne, Cong. ch., toward support Rev. E. C. Partridge,	7 10
Wheaton, 1st Cong. ch.	35 85
Wythe, Cong. ch.	0 00—1,901 63

## MICHIGAN

Addison, Cong. ch.	5 00
Calumet, 1st Cong. ch.	65 18
Cheboygan, 1st Cong. ch.	17 81
Coloma, Cong. ch.	7 00
Conklin, Cong. ch.	5 12
Drummond, Cong. ch.	3 00
Freeport, Pilgrim Cong. ch.	3 24
Grand Junction, Cong. ch.	11 00
Hopkins Station, Cong. ch.	7 50
Lake Odessa, Cong. ch.	8 00
Lansing, Plymouth Cong. ch.	114 29
Old Mission, Cong. ch.	4 40
Portland, Cong. ch.	16 14
Ransom, Cong. ch.	4 00
Reed City, Friend,	9 00
Richmond, Cong. ch.	1 37—282 05

*Legacies.*—Detroit, Dr. C. L. Ford  
by Bryant Walker, adm'r, add'l,

100 00

382 05

## WISCONSIN

British Hollow, Thomas Davies,	50 00
ONDavor, Cong. ch.	2 40
Iron River, Cong. ch., 10; Ladies'	
Aux., 5,	15 00
Milwaukee, Swedish Cong. ch.	3 00
Spring Green, Cong. ch. and Sab. sch.	15 27

Sturgeon Bay, Cong. ch.	63 54
Union, Cong. ch.	1 20
Washburn, Cong. ch., toward support two native teachers in high school, Turkey, 4.00; Cong. Sab. sch. for do., 7,	11 50
West Salem, Cong. ch.	14 45—176 36
<i>Legacies.</i> —Green Bay, Caroline D. Pettibone, less expenses,	1,631 62
	1,807 98

## IOWA

Afton, M. I. Clark,	10 00
Alexander, Cong. ch.	2 08
Ames, 1st Cong. ch., for India,	9 90
Bear Grove, Cong. ch.	12 33
Blairsburg, Cong. ch.	9 33
Cedar Falls, Cong. ch.	111 20
Cresco, Cong. ch.	25 00
Danville, Cong. ch.	75 00
Des Moines, North Park Cong. ch.	23 00
Dunlap, Cong. ch.	18 65
Grandview, Cong. ch.	10 00
Harlan, Cong. ch.	11 50
Lansing Ridge, Ger. Cong. ch.	3 44
Larchwood, Cong. ch.	9 96
Mason City, Cong. ch.	9 58
McGregor, 1st Cong. ch.	50 74
Minden, Zion Ger. Cong. ch.	20 00
Postville, Cong. ch.	10 43
Salem, Cong. ch.	11 50
Shell Rock Cong. ch. and Sab. sch.	10 50
Shenandoah, Cong. ch.	30 80
Sioux City, 1st Cong. ch., toward support Rev. H. M. Irwin and wife,	50 00
Spencer, 1st Cong. ch.	19 46
Treynor, Ger. Cong. ch.	2 00
Waucoma, Cong. ch.	7 10
Waverly, 1st Cong. ch., returned (December, 1903, <i>Herald</i> ),	14 10—567 60
Less Sheldon Cong. ch., returned	50 00
	517 60

## MINNESOTA

Aitkin, Cong. ch. (of which 1 from Young Ladies' Soc.)	4 75
Faribault, A friend,	25
Lamberton, Cong. ch.	6 57
Minneapolis, Plymouth Cong. ch., 131.25; Pilgrim Cong. ch., 42.49;	
Lyndale Cong. ch., 5.50,	179 24
Monticello, Cong. ch., toward two Chinese workers,	11 35
Ortonville, Cong. ch.	15 00
St. Paul, Pacific Cong. ch.	9 07
St. Paul Park, Friend,	5 00—231 23

## KANSAS

Dover, Cong. ch.	2 93
Emporia, 1st Cong. ch.	80 00
Garfield, Cong. ch.	20 00
Kansas City, Chelsea Cong. ch.	8 00
Plevna, Cong. ch.	18 75
Smith Center, Cong. ch.	7 42
Wabausee, 1st ch. of Christ,	17 00—154 10

## NEBRASKA

Avoca, Cong. ch.	10 70
Dustin, Cong. ch.	4 66
Farnam, Cong. ch. and Sab. sch.	5 00
Fremont, 1st Cong. ch.	45 40
Grand Island, Cong. ch.	6 50
Hallam, Ger. Evan. Cong. ch.	7 50
Hastings, 1st Cong. ch.	5 91
Kramer, Ger. Cong. ch.	10 00
Lincoln, S. P. Hanson,	10 00
Neligh, Cong. ch.	17 25
Norfolk, 1st Cong. ch.	29 00
Ogallala, Cong. ch.	3 39
Paisley, 1st Cong. ch.	6 51
Pierce, Cong. ch., toward support Rev. and Mrs. F. W. Bates,	25 00

Ravenna, Cong. ch.	12 50
Seward, Cong. ch.	3 97
Syracuse, Cong. ch.	3 00
Willowdale, Cong. ch.	2 25--208 63

## CALIFORNIA

Alameda, Cong. Sab. sch.	3 12
Berkeley, Park Cong. ch.	3 00
Claremont, Cong. ch.	121 62
Hollywood, anonymously,	10 00
Lockford, Cong. ch.	8 50
Lodi, Cong. ch.	15 35
Los Angeles, Vernon Cong. ch.	20 00
Martinez, Cong. ch.	87 00
National City, Cong. ch.	5 00
Nordhoff, Mrs. Jane R. Gelett,	5 00
Oroville, Cong. ch.	28 75
Pasadena, 1st Cong. ch.	77 20
Ramona, Cong. ch.	15 00
Rohnerville, Cong. ch.	2 00
San Diego, S. P. Jones,	50 00
San Francisco, 1st Cong. ch., toward	
support Dr. H. H. Atkinson,	17 00
San Jose, 1st Cong. ch.	78 00
San Luis Obispo, 1st Cong. ch.	14 00
Sebastopol, Cong. ch.	3 50
Ventura, Cong. ch.	15 00--579 04

## OREGON

Beaver Creek, Ger. Cong. ch.	4 50
Forest Grove, Cong. ch.	11 39
New Era, Ger. Cong. ch., add'l,	2 50
Salem, Cong. ch.	11 00--29 39

## COLORADO

Denver, 2d Cong. ch.	15 00
Manitou, Cong. ch.	6 30
Longmont, 1st Cong. ch.	38 80--60 10

## WASHINGTON

Cathlamet, Cong. ch.	3 35
Forks, Cong. ch.	1 50
Quillayute, Cong. ch.	1 00
Ritzville, Ger. Zion Cong. ch.	25 00
Spokane, Wm. L. Hall, M.D., toward	
support W. A. Hemingway, M.D.	12 50
Tacoma, Friend,	10 00--53 35

## NORTH DAKOTA

Fargo, 1st Cong. ch., of which Rev.	
C. H. Dickinson, 10,	18 15
Glen Ullen, Bethany Ger. Cong. ch.,	
28; Bethesda Ger. Cong. ch., 24;	
St. Marks Ger. Cong. ch., 8.21;	
Ebenezer Ger. Cong. ch., 4.04,	64 25--82 40

## SOUTH DAKOTA

Canton, 1st Cong. ch.	3 60
Hosmer, Johannes Ger. Cong. ch.	7 10
Hudson, Cong. ch.	5 00
Ipswich, Cong. Sab. sch.	3 23
Keystone, Lena M. Pickett, toward	
support Rev. G. E. Albrecht,	1 00
Rapid City, Cong. ch.	10 00
Springfield, Cong. ch.	18 25--48 18

## IDAHO

Boise, Cong. ch. and Sab. sch.	20 73
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## OKLAHOMA

Breckenridge, Rev. J. L. Bishop,	1 00
Ridgway, Cong. ch.	1 40--2 40

## CANADA

Montreal, Rev. F. W. Read, deceased,	10 00
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## TERRITORY OF HAWAII

Honolulu, Gleaners, Ruk Girls'	
School, 15; Gleaners, Kusale	
Girls' School, 25,	40 00

## FOREIGN LANDS AND MISSIONARY STATIONS

Mexico, Veracruz, Henry L. Kellogg,	16 00
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## MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,

Treasurer

For medical expenses, Japan,	134 66
For insurance, watchman, and repairs,	
A. C. G. C.	623 41--758 07

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Mrs. S. M. Dodge, Oakland, California,

Treasurer

200 00

958 07

## MISSION SCHOOL ENTERPRISE

MAINE.—Belfast, Cong. Sab. sch., 9.46;	
Farmington, 1st Cong. Sab. sch., 5.90;	
Farmington Falls, Cong. Sab. sch., 1.25;	
Island Falls, Cong. Sab. sch., 8; New	
Sharon, do., 1.50; New Vineyard, do., 2;	
No. Bridgton, do., 3.97; No. Yarmouth,	
Y. P. S. C. E., 2; Portland, 2d Parish	
Cong. Sab. sch., 13.31; do., State-st. Cong.	
Sab. sch., 7.39; Seal Harbor, Cong. Sab.	
sch., 5; So. Berwick, do., 2.60; Water-	
ford, Friend, for orphan in school in India,	
20; Woolwich, West Woolwich Cong.	
Sab. sch., 2,	84 38
NEW HAMPSHIRE.—Brookline, Cong. Sab.	
sch., 7.75; Center Harbor, do., 4.25; Gil-	
manston Iron Works, do., 2.10; Newfields,	
do., 3; No. Weare, do., 4.80; Orfordville,	
Cong. Sab. sch. and Y. P. S. C. E., 2.25;	
Portsmouth, North Cong. Sab. sch., 19.28,	43 47
VERMONT.—Barnet, Y. P. S. C. E., 5;	
Bridgewater Corners, Cong. Sab. sch.,	
3.38; Cabot, do., 2.51; Charlotte, do., 14;	
E. Barnet, do., for school in Madura, 21;	
Essex, do., 2.25; Manchester, do., for	
Zara School, Sivas, 13.20; No. Pownall,	
do., 4; Springfield, do., 3.42; Vergennes,	
do., 10; do., Y. P. S. C. E., 3.25; Wood-	
stock, Cong. Sab. sch., 9.25,	91 23
MASSACHUSETTS.—Ashland, Cong. Sab.	
sch. for orphans in school in India, 3.23;	
Boston, Y. P. S. C. E. of Union ch., 25;	
Brookline, Harvard Cong. Sab. sch.,	
14.35; Chicopee, 3d Cong. Sab. sch.,	
2.17; Dedham, 1st Cong. Sab. sch.,	
11.84; do., Allin, Y. P. S. C. E., 50;	
Douglas, 1st Cong. Sab. sch., 8; East	
Charlemont, Cong. Sab. sch., 1; Fall	
River, Central Cong. Sab. sch., 7.73;	
Gill, Cong. Sab. sch., 1; Gloucester,	
Trinity Cong. Sab. sch., 31; Hardwick,	
Cong. Sab. sch., 5; Holyoke, Second	
Cong. Sab. sch., 33.53; Ipswich, South	
Cong. Sab. sch., 12; Leverett, 1st Cong.	
Sab. sch., 5.25; Lowell, High-st. Cong.	
Sab. sch., 4; Lynn, North Y. P. S. C. E.,	
12.50; Mattapoisett, Cong. Sab. sch.,	
4.68; Medford, Mystic Cong. Sab. sch.,	
23.46; Merrimac, Pilgrim, Y. P. S. C. E.,	
2.43; Milton, 1st Evan. Cong. Sab. sch.,	
5.25; Mittineague, Cong. Sab. sch., 10;	
Northampton, Edwards Cong. Sab. sch.,	
14.16; Northbridge, Rockdale Cong. Sab.	
sch., 3; No. Falmouth, Cong. Sab. sch.,	
2.32; No. Wilbraham, Grace Union	
Cong. Sab. sch., 2; Peabody, South	
Cong. Sab. sch., 22.48; Pelham, Cong.	

<p>Sab. sch., 1; Phillips, Y. P. S. C. E., 1.36; Pittsfield, 2d Cong. Sab. sch., 2.47 and Y. P. S. C. E., 2.12; Plympton, Cong. Sab. sch., 1.75; Rochester, 1st Cong. Sab. sch., 3.10; Sherborn, Cong. Sab. sch., 4.34; Southampton, do., 6.08; Topsfield, do., 10; Turners Falls, do., 2.48; Ward Hill, do., 3; Warren, do., 12.25; Westford, do., 0.65; West Medway, do., 6.29; West Springfield, Park-st. Cong. Sab. sch. and Y. P. S. C. E., 25; West Springfield, Cong. Sab. sch. and Y. P. S. C. E., add'l, 1; West Tisbury, Y. P. S. C. E., 3.66; Williamsburg, Cong. Sab. sch., 2.28; Worcester, Bethany Y. P. S. C. E., 5.</p>		<p>LOUISIANA.—Quadrade, Liberty Cong. Sab. sch., 1; Roseland, Cong. Sab. sch., 7.40; do., West End Cong. Sab. sch., .47; 8 93 TENNESSEE.—Jonesboro, Cong. Sab. sch., 1.77; Memphis, Strangers Cong. Sab. sch., 7.75; 9 52 ARKANSAS.—Gentry, Cong. Sab. sch., 2.87; Rogers, 1st Cong. Sab. sch., 4.67; 6 94 TEXAS.—Dallas, Central Cong. Sab. sch., 25; do., Grand-av. Cong. Sab. sch., 8.12; Paris, Rusk-et. Cong. Sab. sch., 2.02; Roxton, Bethel Cong. Sab. sch., 1; 30 64 INDIANA.—Andrews, Cong. Sab. sch., 3.36; East Chicago, do., 5; Fort Wayne, Plymouth Cong. Sab. sch., 12.50; Ross, Union Cong. Sab. sch., 2.25; 23 10 KENTUCKY.—Berea, Cong. Sab. sch., .18; Williamsburg, do., 1.50; 1 68</p>
<p>RHODE ISLAND.—Kingston, Cong. Sab. sch., 8.06; Peace Dale, do., 10.82; Providence, Pilgrim Cong. Sab. sch., 30.02; Westerly, Cong. Sab. sch., 4.61.</p>	440 43	<p>MISSOURI.—Cameron, 1st Cong. Sab. sch., 8.54; Cole Camp, do., 5; Kansas City, Olivet Cong. Sab. sch., 4.26; and Y. P. S. C. E., 3; Old Orchard, Cong. Sab. sch., 8; Republic, 1st Cong. Sab. sch., 3.60; Webster Groves, Cong. Sab. sch., 6.50; 38 90</p>
<p>CONNECTICUT.—Ansonia, Ger. Cong. Sab. sch., 2.32; Berlin, 2d Cong. Sab. sch., 33; Bethel, Cong. Sab. sch., 10.55; Branford, do., 6.23; Bridgeport, So. Cong. Sab. sch., 33.70; Bridgewater, do., for Armenia, 8; Bristol, do., 17.40; Canaan, Pilgrim Cong. Sab. sch., 13.93; Chester, Cong. Sab. sch., of which 2.50 from Pri. Dept., 8.67; Danielson, Westfield Cong. Sab. sch., 5; Durham, Cong. Sab. sch., 5; Eastford, do., 4; Farmington, do., 10.2; Hartford, Center Cong. Sab. sch., 25; do., Farmington-av. Cong. Sab. sch., 14.49; do., Warburton Chapel Cong. Sab. sch., 5.76; do., Talcott-st. Cong. Sab. sch., 2.50; Ivoryton, Cong. Sab. sch., 3.75; Lebanon, Exeter Cong. Sab. sch., 4.25; Long Ridge, Cong. Sab. sch., 6; Meriden, 1st Cong. Sab. sch., 33.7; do., Center Cong. Sab. sch., 5; New Haven, Dwight-pl. Bible sch., 25; do., Center-st. Cong. Sab. sch., 21.21; do., Plymouth Cong. Sab. sch., 11.25; No. Woodbury, North Cong. Sab. sch., 10; Norwich, Park Cong. Sab. sch., 9.42; do., Greenville Cong. Sab. sch., 15; Oakville, Union Cong. Sab. sch., 6.31; Old Lyme, 1st Cong. Sab. sch., 10.85; Oxford, Cong. Sab. sch., 8.50; Plainville, do., 5.43; Pomfret, do., 3.20; So. Norwalk, 1st Cong. Sab. sch., 25; Staffordville, Cong. Sab. sch., 2.66; Stanwich, do., 4.85; Talcottville, do., 15; Windsor, do., 5.14; Woodbridge, do., 10.50; 448.32, less Somers, returned (<i>August Herald</i>), 14.96.</p>	53 51	<p>OHIO.—Akron, West Cong. Sab. sch., 8.24; Barborton, Columbia Cong. Sab. sch., 4.20; Berea, Cong. Sab. sch., 4.5; Canfield, do., 4; Cincinnati, Cong. Bible School, 8.10; Cleveland, Franklin-av. Cong. Sab. sch., 5; Columbus, Plymouth Cong. Sab. sch., add'l, 5; Eagleville, Cong. Sab. sch., 2.28; Mecca, do., 5.50; Twinsburg, do., 14.75; Wayland, Y. P. S. C. E., 5; 66 34 ILLINOIS.—Aurora, 1st Cong. Sab. sch., for work in Turkey, 4.01; Avon, Y. P. S. C. E., 2.06; do., Cong. Sab. sch., 2; Bloomington, Cong. Sab. sch., 0; Chicago, Leavitt-st. Cong. Sab. sch., 10.13; do., Union Park Cong. Sab. sch., 7.54; do., Doremus Cong. Sab. sch., 5; Jacksonville, Cong. Sab. sch., 4.30; Millburn, do., 12.23; Moline, 2d Y. P. S. C. E., 1.90; Morton Park Cong. Sab. sch., 1.67; Mt. Palestine, do., 3.35; Oak Park, Y. P. S. C. E., of 4th Cong. ch., 2; Onarga, Unity Cong. Sab. sch., 1; Oneida, Cong. Sab. sch., 1.90; Peoria, Y. P. S. C. E. of Union Cong. ch., 5; Shirland, Cong. Sab. sch., 1; Sterling, do., 8.29; Waukegan, 1st Cong. Sab. sch., 5.50; Wayne, Y. P. S. C. E., toward support Rev. E. C. Partridge, 3.25; Wheaton, 1st Cong. Sab. sch., 10; Yorkville, Cong. Sab. sch., 5.72; 102 84</p>
<p>NEW YORK.—Baiting Hollow, Cong. Sab. sch., 2.55; Brier Hill, do., 5.65; Brooklyn, Puritan Cong. Sab. sch., 73.80; do., South Cong. Sab. sch., 15; Buffalo, 1st Cong. Sab. sch., 25; Farmingville, Cong. Sab. sch., 5.50; Franklin, do., 5.40; Henrietta, do., 3.75; Lake Grove, do., 4.10; Lakewood, Union Cong. Sab. sch., 4; Lockport, East-av. Bible sch., 20; Morrisville, Cong. Sab. sch., 3.50; New York, Olivet Cong. Sab. sch., 5; Niagara Falls, 1st Cong. Sab. sch., 3.79; Patchogue, Cong. Sab. sch., 5; Rochester, South Cong. Sab. sch., 7.72; Spencerport, 1st Cong. Sab. sch., 12.49; Syracuse, Geddes Y. P. S. C. E., 7.60; and Sab. sch., 3.70; Wellsville, Cong. Sab. sch., 11.62; West Winfield, Immanuel Cong. Sab. sch., 5.10.</p>	433 34	<p>MICHIGAN.—Addison, Cong. Sab. sch., 76; Allendale, do., 2; Alpine Center, do., 2; Alpine and Walker, do., 5.25; Bass River, do., 4; Columbus, do., 4.45; Conklin, do., 1.15; Detroit, Plymouth Y. P. S. C. E., 1; Frankforts, Cong. Sab. sch., 3.45; Gaylord, do., 2.46; Grand Junction, do., 1.50; Hartland, do., 1.04; Imlay City, do., 5.40; Ironton, do., 2.40; Leonidas, do., 2.25; Lewiston, do., 9.50; Lowell, do., 2; Luzerne, do., 5.52; Muskegon, 1st Cong. Bible sch., 14.35; Northport, Cong. Sab. sch., 6.50; Osseo, do., 2.50; Port Huron, Ross Memorial Cong. Sab. sch., 3.40; Portland, Cong. Sab. sch., 4.31; Ransom, do., 4.35; Rondo, do., 4.06; Roscommon, do., 3.05; St. Clair, do., 6; Sault Ste. Marie, do., 4; Sherman, Y. P. S. C. E., 6; Sutton's Bay, Cong. Sab. sch., 1.20; Thompsonville, do., 3.60; Webster, do., 2.12; 121 57</p>
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## MICRONESIAN NAVY

MASSACHUSETTS.—South Framingham, Grace Cong. Sab. sch.	13 89
CONNECTICUT.—Meriden, 1st Cong. Sab. sch., 13.51; Southport, Cong. Sab. sch., 5;	18 51
ILLINOIS.—Wheaton, H. L. Kellogg, for support native workers, Gilbert Islands,	5 00
	37 40

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INDIANA.—Fort Wayne, Plymouth, Y. P. S. C. E., for use of Rev. L. O. Lee.

OHIO.—Berrea, Cong. Sab. sch., in memory of Minnie Mawhir Sanders, for Farm School, W. C. A., 10; Cincinnati, Walnut Hills, for scholarship, Miss Bessie Noyes' School, 15; Hudson, Friend, for work, care Rev. J. P. Jones, 30; Oberlin, Irving W. Metcalf, for work, care Rev. E. B. Haskell, 25; Savannah, Nettie E. Gault, for work, care Rev. F. B. Bridgman, 1; Toledo, Birmingham Cong. ch., Birthday offering for child-widow, care Miss Abbott, 15; do., 1st V. P. S. C. E., for catechist, Madura, 15.

ILLINOIS.—Chicago, Salem Scan, Cong. ch., for native helper, care Rev. R. Winsor, 7.50; do., New Eng. Cong. Sab. sch., for work, care Rev. James Smith, 10; do., J. A. Werner's class of Grace Cong. Sab. sch., for native helper, care Rev. H. G. Bissell, 6.25; do., Mr. and Mrs. J. A. Werner, for do., 5; do., Covenant Cong. ch., Y. P. S. C. E., Mr. and Mrs. H. J. Dunn, for work, care Rev. C. N. Ransom, 5; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Oak Park, Mrs. Geo. A. Smyth, for Debt Fund, high school, care Rev. R. Chanbers, 5; Roscoe, Mary A. Ritchie, for Ponasang Hospital, 5; Roseville, Cong. ch., for native helper, care Rev. H. G. Bissell, 15.

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15; Minneapolis, W. H. Norris, for Hazen Aid, 7.50, 22 50

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CALIFORNIA.—Los Angeles, "Hildreth household," for work, care Rev. Henry Fairbank, 10; San Diego, 1st Cong. ch., for work, care Miss C. E. Ely, 20; San Francisco, 1st Cong. Sab. sch., Primary Dept., for hospital work, care Dr. Atkinson, 6.75, 36 75

OKLAHOMA.—Hennessey, Rev. L. A. Turner, for native worker, care Rev. C. A. Nelson, 6 00

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RHODE ISLAND.—Providence, Central Cong. ch., 100 00

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2,290 00

Previously acknowledged, 100,891 38  
100,181 38

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CONNECTICUT.—So. Glastonbury, V. P. S. C. E., 20; Starwich, Cong. ch., 15, 35 00

LOUISIANA.—Jennings, J. Buch, 2 50

ILLINOIS.—Big Woods, Cong. Sab. sch., 5 00

WISCONSIN.—Brandon, Mr. and Mrs. Titus C. Wilsey, 20; do., Mrs. R. C. Kelley, 20, 40 00

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246 75

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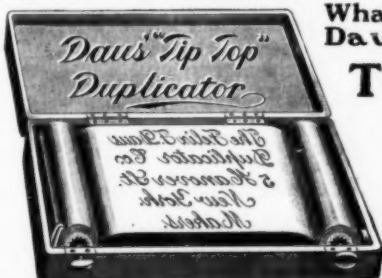


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